THE

CHRISTIAN ADVOCATE.

NOVEMBER, 1831.

Religious Communications.

LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

LECTURE LXI.

In the former part of this course of lectures, when treating of justification, adoption and sanctification, and on the offices executed by Christ as our Redeemer, it was found necessary to explain, to some extent, the nature of saving faith, and of repentance unto life; without this, it would have been impracticable to do any justice to the subjects then discussed. But faith and repentance are of such vital importance in the economy of redeeming mercy; they enter so intimately and extensively into all the gracious exercises of the true believer, that they justly claim a particular and formal treatment; and we accordingly find a distinct notice and description of them, in the unrivalled summary of theological truth contained in our catechism. The first of these graces is thus defined, in the answer which is to be the subject of the present lecture—"Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel."

Faith, it is important to remark and remember, is a term of various signification in the holy scriptures. The whole of these I shall not enumerate, as such an enumeration is not necessary to my present purpose—You may find them all mentioned by Cruden in his Concordance, under the word FAITH, and it may be useful to examine them at your leisure. He specifies, as all the systematic writers do, four principal senses of the term, which we shall notice distinctly.

I. *Historical* or *doctrinal* faith. This is a simple assent to the truths of divine revelation, both historical and doctrinal; which is yielded by many, probably by the most of those who have received a religious education. Of those who are embraced in this description, some may take more interest than others in the contents of the sacred volume; but so long as none of them have more than a speculative or intellectual conviction of its truths, they have nothing beyond what the apostle James denominates *a dead faith*, and which he tells us the devils possess as truly as they—"the devils believe and tremble." It has been justly remarked, that persons of this character give their attention chiefly to those things in the volume of inspiration which interfere the least with their sinful passions, and occasion the least disturbance to their consciences in a carnal and unregenerate state. Yet even this intellectual knowledge and reception of biblical truth, may have considerable influence in restraining men from gross vice; and it may be found of great practical benefit, if

they are ever brought to make serious business of religion; but unless what they know and assent to as true, shall reach deeper than their understanding and judgment, it will not save their souls, but aggravate their final condemnation.

II. There is *a temporary faith*—which not only receives the truths of scripture, but, as our Saviour teaches in the parable of the sower, "receives them with joy,"—that is, divine truth produces a sudden and powerful effect on the natural affections of these "stony ground hearers." They appear for a time to be earnestly engaged in religion, and may perhaps show more warmth and zeal than the true disciples of Christ; nay, even upbraid them for their coldness and want of activity in the cause of God. Yet after all, the root of the matter is not in them—"He hath not root in himself, (saith the Saviour) but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended." Instances of this temporary faith are numerous and mournful. In great revivals of religion especially, when there is much that is calculated to awaken the sympathy and excite the passions of men, there are commonly a considerable number who deceive both themselves and others, with an apparent engagedness and zeal in religion, which proves to be only transient. This has raised a prejudice in some minds against all religious revivals. But it is surely an unjustifiable prejudice. "What is the chaff to the wheat, saith the Lord?" Great harvests of souls are gathered into the garner of life eternal in these revivals—notwithstanding the instances of backsliding and apostacy which too often follow them. But the danger there is lest men take up with something for religion which will not stand the test of time and temptation, does certainly furnish a most cogent reason, why the utmost care should be taken to prevent so deplorable and fatal a mistake. It is a reason why there should be much sound and discriminating doctrinal preaching and instruction, in times of revival; why ministers and others who converse with inquiring souls, should treat them with great fidelity, mingled with great tenderness; and why an open and formal profession of religion should not be precipitated, but delayed till there has been some suitable period for the probation of those who hope they have passed from death unto life. The truth is, that it is no easy matter for any man to discriminate at once, either in himself or others, between truly gracious affections and their various counterfeits. I am ready to think that any one will be effectually convinced of this, who will read with care the excellent treatise of President Edwards on this subject—which he wrote in consequence of the great revival that he witnessed in the former part of his ministry, and which he was greatly instrumental both in promoting and defending. It has been justly remarked—and the fact is enough to make both ministers and people tremble—that when persons have apparently gone far and felt much in religion, whether in revivals or at other times, and then fall away, and become careless and insensible, they are the least likely of all men, to be ever awakened or softened afterwards. They seem to be examples of that awful dereliction, so fearfully described in the sixth chapter of the epistle to the Hebrews.

I must here remark, that it is not merely in times of persecution for religion, or when those who profess it suffer opposition, shame and reproach, that a faith which is not sound and saving betrays itself. Without the occurrence of any thing of this kind, there may be a gradual subsiding of those spurious affections and feelings which were once so ardent, and which were

mistaken for the evidences of a renewed heart; and the subject of them, under no other influence than that of a carnal and worldly spirit, may, in the strong language of the apostle Peter, "return as a dog to his vomit, and as the sow that was washed to her wallowing in the mire." Nor have we any reason to doubt, that the kind of faith of which we have been speaking, although in this instance it may not strictly be called *temporary*, will delude many, till the delusion vanishes in the light of eternity.—Hence the solemn warning of the Saviour himself—"Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us: and he shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence you are: depart from me, all ye workers of iniquity."

III. The *faith of miracles* is mentioned in the holy scriptures. The exercise of this faith was confined as we believe, to the primitive church. It consisted in a firm belief that the possessor of it would, by the power of God accompanying his act, be able to perform a miracle himself; or that, by the same power, he would become the subject of one, wrought in his favour. We have examples of both these kinds of miraculous faith, clearly recorded in the New Testament. To the first, there is a reference when our Saviour said, (Matt. xvii. 20,) "Verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you." Of the second kind, we have an example in the lame man at Lystra, in regard to whom it is said (Acts xiv. 9, 10,) "The same heard Paul speak; who steadfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet, and he leaped and walked." In like manner our Lord said to two blind men (Matt. ix. 29, 30,) "According to your faith be it unto you, and their eyes were opened." We might be ready to suppose that this faith would be found only in eminently holy persons, and doubtless it was possessed by a number of such, in the first age of the church; but we have unquestionable evidence that it was not confined to sanctified men. The apostle Paul says (1 Cor. xiii. 2,) "Though I have all faith, so that I could remove mountains, and have not charity, I am nothing." And our blessed Lord expressly declares (Matt. vii. 22, 23,) "Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils, and in thy name done many wonderful works? and then will I profess unto them, I never knew you, depart from me, ye that work iniquity." By this singular dispensation it would appear, as indeed the apostle seems to intimate in the chapter to which I have referred, that it was the design of God to give a conspicuous proof, that the most shining gifts were valueless—were absolutely nothing—in the matter of our salvation, without the simple principle of *love to God and man*, which the humblest and most obscure believer might as certainly and fully possess, as those who were the most distinguished in the church; yea, might possess what they might lack, and lack to their eternal undoing.

You are aware that the papists maintain that miraculous powers are still possessed and exercised in their church: and the credulity with which the "lying wonders"

which they have recorded, have been received by the devotees of that communion, is truly astonishing. But I am sorry to observe, that the pretence of working miracles is, at this very time, set up by some individuals in the protestant churches, both of England and Scotland—May such pretences never be made in our country. They are unquestionably delusive, and in the event, highly injurious to true religion: And were they even capable of being sustained, you have just heard of what the apostle, in the context of the chapter referred to, declares to be "a more excellent way." Let the love of God fill your hearts and shine forth in your lives, and you have something far more excellent and desirable than the working of miracles—which, having answered their design in the establishment of the infant Christian church, have long since entirely ceased.

I have gone at some length, in this lecture, into a consideration of what may be called the *negative* part of our subject—showing what kinds of faith are *not saving;* because this is the only place in our system, in which the statement you have heard could properly be made, if made at all; and because I think it is calculated, if rightly considered, to be practically and highly useful. In the next lecture, if God permit, your attention will be called to a *direct* illustration of the answer before us.

WITHERSPOON'S ESSAY ON JUSTIFICATION.

(*Continued from p.* 521.)

In the first place, he who expects justification by the imputed righteousness of Christ, hath the clearest and strongest conviction of the obligation of the holy law of God upon every reasonable creature, and of its extent and purity. This will appear very evidently, if we consider what it is that brings any person to a belief or relish of this doctrine. It must be a sense of sin, and fear of deserved wrath. Let us search out the cause by tracing the effects. Whence arises the fear of wrath, or apprehension of God's displeasure? Only from a conviction of guilt. And what can produce a conviction of guilt, but a sense of obligation? This is manifestly the doctrine of Scripture, which teaches us, that "by the law is the knowledge of sin"—and that "the law is a schoolmaster to bring us to Christ." Those who have none at all, or a very imperfect sense of the obligation of the divine law, will never have the least esteem of the righteousness of Christ, which atones for their transgression of it; it must appear to them to be foolishness: whereas those who have a strong conviction of the justice of the demand of the law, both esteem and use the plea of their Saviour's merit. Such also have a strong sense of the extent and purity of the law of God, as well as its obligation in general. Whilst others consider nothing as sin, but the grossest and most notorious crimes, they are deeply sensible of the alienation of their hearts from God, whom they are bound supremely to love, and to whose glory they are obliged to be habitually and universally subservient.

This conviction of the obligation of the divine law, so essentially connected with, or rather so necessarily previous to, an acceptance of the imputed righteousness of Christ, is evidently founded upon the relation of man to God, as a creature to his Creator. This relation then continues, and must continue, unchangeable; therefore the obligation founded upon it must be unalienable; and all those who have once been sensible of it, must continue to be so, unless we suppose them blinded to the knowledge of God as Creator, by the discovery

of his mercy in Christ the Redeemer. But this is absurd; for the subsequent relation of a sinner to God, as forgiven and reconciled through Christ, never can take away, may, never can alter, his natural relation as a creature, nor the obligation founded upon it. Neither can it be conceived as consistent with the perfections of God, to abate the demands of his law; that is to say, a perfect conformity to his holy will.* Every the least deviation from it, by transgression, or neglect of duty, must still be evil in itself, and must still be seen, and esteemed to be so by the God of truth, who cannot lie. Now, is there any thing in the gospel that hath the least tendency to lessen the sense of this obligation, after it hath been once discovered? Very far from it: on the contrary, all that Christ hath done for the salvation of sinners, as its immediate consequence, magnifies the law, and makes it honourable.

Perhaps it may be thought, that the releasing a sinner from the sanction of the law, or the punishment incurred by pardon purchased and bestowed, has this effect: and here it is, to be sure, that men by their partial views, are apt to suppose the objection lies.

But let us only reflect, that the obligation to duty and obedience to the Creator, hath been seen by a believer in the strongest light, and must continue to be sensible. Will he then be induced to act in the face of a perceived obligation, by an instance of unspeakable mercy? Is this reasonable to suppose? or rather, is it not self-contradictory and absurd? It is so far from being true, that this mercy disposes to obedience, as a peculiar and additional motive, as I shall afterwards show more fully in its proper place. In the mean time, it is self-evident, that it can be no hinderance. What leads us into error in this matter, is what happens sometimes in human affairs. In a human government, mercy or a promise of impunity for past crimes, may enable, though even in that case, not incline a rebellious traitor to renew his wickedness. But this is a most unjust and partial view of the case, in which the very circumstance is wanting upon which the chief stress ought to be laid. Human laws reach only outward actions, because human knowledge is so imperfect that it cannot discover the disposition of the heart: and as all professions are not sincere, so kind-

* Since mention has been made of perfect conformity to the will of God, or perfect obedience to his law, as the duty of man, which is indeed the foundation of this whole doctrine, I think it necessary to observe, that some deny this to be properly required of man, as his duty in the present fallen state, because he is not able to perform it. But such do not seem to attend either to the meaning of perfect obedience, or to the nature or cause of this inability. Perfect obedience is obedience by any creature, to the utmost extent of his natural powers. Even in a state of innocence, the holy dispositions of Adam would not have been equal in strength and activity to those of creatures of a higher rank: but surely to love God, who is infinitely amiable, with all the heart, and above all, to consecrate all his powers and faculties, without exception, and without intermission, to God's service, must be undeniably the duty of every intelligent creature. And what sort of inability are we under to pay this? Our natural faculties are surely as fit for the service of God as for any baser purpose: the inability is only moral, and lies wholly in the aversion of our hearts from such employment. Does this then take away the guilt? Must God relax his law because we are not willing to obey it? Consult even modern philosophers; and such of them as allow there is any such thing as vice, will tell you, that it lies in evil or misplaced affections. Will then that which is ill in itself excuse its fruits in any degree from guilt or blame? The truth is, notwithstanding the loud charge of licentiousness upon the truths of the gospel, there is no other system that ever I perused, which preserves the obligations of the law of God in its strength: the most part of them, when thoroughly examined, just amount to this, that men are bound, and that it is RIGHT and MEET and FIT that they should be as good and as holy as they themselves incline.

ness is often bestowed on improper objects. This kindness, however, though it may discover the impropriety, cannot cause it.

But make the similitude complete, and see how it will lead us to determine. Suppose one who hath been in rebellion, deeply and inwardly convinced of the evil of rebellion, and his obligation to submission; suppose this conviction so strong, that he confesseth the justness of the sentence condemning him to die, which is very consistent with a desire of life: will a pardon offered or intimated to such a person make him disloyal? Is this its natural, nay, is it its possible effect? If it could be supposed to have any such consequence at all, it could only be in this distant way, that pardon seems to lessen the sense of a judge's displeasure at the crime. But even this can have no place here, because sufficient care is taken to prevent any such abuse of it, by the substitution and vicarious sufferings of a Mediator.

I cannot help observing here, that the similitude above used will lead us to the discovery of one great cause of the objection against which I am reasoning. It arises from that corruption of heart, and inward opposition to the law of God in its extent and purity, which is in all men by nature, and continues in all who are not renewed in the spirit of their minds. As they have a strong tendency and inclination to transgress the law where they dare, they are ready to think, that the hopes of impunity must encourage every one to a bold violation of it. And no doubt this would be true, if there could be any real esteem or cordial acceptance of the gospel, without a previous conviction of the obligation of the law, and the guilt and demerit of every transgressor.* But supposing, what is in truth the case with every believer, that there is a real and strong conviction of the obligation of the law of God upon every rational creature, which cannot be taken away; to imagine that the mercy of God in pardoning sinners for Christ's sake will lessen or weaken the sense of this obligation, is a most manifest contradiction. On the contrary, sin must needs have received a mortal blow, the love of it must necessarily have been destroyed, before pardon in this way could be sought or obtained: so that the apostle might well say, "How shall we that are dead to sin, live any longer therein?"

In the second place; he who believes in Christ, and expects justification through his imputed righteousness, must have the deepest and strongest sense of the evil of sin in itself. This is in a good measure included in, or an immediate consequence of, what has been already mentioned. For the obligation of the law, as hinted above, is but very imperfect, if we consider it only as founded on the power of God, and the dependance of the creature, and not also on the holiness, justice, and goodness of the law itself. In the first sense, perhaps, it may be felt by the wicked in this world, at least, we are sure, it is felt by devils and damned spirits in a separate state. They know that they must suffer, because they will not obey. But where there is a complete sense of obligation, it implies a belief of the righteousness of the law, as well as

* But this is impossible; for though there may be some sort of fear of punishment, occasioned by displays of divine power, where there is no true humiliation of mind, or genuine conviction of sin; this is but like the impatient struggles of a chained slave, instead of the willing subjection of a penitent child. There is still in all such, an inward murmuring against the sentence, as that of an unjust and rigorous tyrant, and not of a righteous judge. Therefore, though such should pretend to rely on the merits of Christ for pardon and deliverance, it is plainly not from their hearts, and therefore neither to the saving of their souls, nor to the reformation of their lives.

the power of the lawgiver; of the equity, nay, the excellence of the command, as well as the severity of the sanction. All such not only believe that God will punish for sin, but that it is most just that he should do so, and that sin has richly deserved it.

It may therefore seem unnecessary to add any thing on this subject more than has been already said: but I have mentioned it by itself, because, besides that sense of the obligation and purity of the law of God which must pave the way to a sinner's acceptance of the righteousness of Christ, there is a discovery of the evil of sin, and its abominable nature, in every part of this "mystery of godliness, God manifested in the flesh," and the truths founded upon it; so that the more these are believed, and the more they are attended to and recollected, the more must the believer be determined to hate and abhor every wicked and false way; every new view which he takes of the gospel of his salvation, every act of trust and confidence exerted upon it, must increase his horror of sin, and excite him to fly from it.

Let us consider a little what views are presented us of the evil of sin in the doctrine of Christ, and of him crucified. Here we see that a holy and just God would not forgive sin without an atonement. What a demonstration is this of its malignity, if carefully attended to, and kept constantly in our eye, as a part of our very idea of the Divine Nature! The difficulty in this case, is our partiality in our own cause; we are unwilling to think sin so very blame-worthy, because this is condemning ourselves; but let us consider what views an all-wise and impartial God hath of it, and form ours upon his. And that we may not so much as once blasphemously imagine, that he also is partial on his own side, let us remember that he is the God of love, who, by this very salvation hath magnified his love in a manner that passeth knowledge. He shows his sense of the evil of the crime, even whilst he is contriving, nay, in the very contrivance of a proper way for the criminal's escape. He is not, so to speak, setting forth the malignity of the offence, in order to justify the severity of his own vengeance, but he is exerting his amiable attribute of mercy, and yet here must the evil of sin appear.

Consider, in a particular manner, upon this subject, the dignity and glory of the person who made this atonement. The value of the purchase may be seen in the greatness of the price; the evil of sin is the worth of the propitiation. "For we are not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as of a Lamb without blemish and without spot."* It was no less a person than the eternal and only begotten Son of God, who was before all worlds, the brightness of his Father's glory, and the express image of his person, who suffered in our stead. Whoever considers the frequent mention in the sacred oracles of the glory and dignity of the person of Christ, must be satisfied that it is not without design; and none can truly relish or improve these truths, but such as thence learn the evil of sin, the immenseness of that debt which required one of so great, nay, of infinite and inexhaustible riches, to be able to pay it. A creature indeed behooved to suffer; and therefore he became the son of man, but intimately united to the Creator, God blessed for ever. It was one of the first and earliest confessions of faith, That Jesus Christ was the Son of God; and this belief must have the strongest influence in showing us the evil of sin, which none else was able to expiate.

In many passages of Scripture, God's sending his own Son into the

* 1 Peter i. 18.

world to save sinners, is represented as the strongest proof possible of his compassion and love. The nearness of the relation teaches us, as it were, to suppose some reluctance in bestowing him; in allusion to which there is a beautiful expression of the Apostle Paul, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"* The very same thing shows, with equal clearness, his abhorrence of sin. However strongly disposed to save sinners, he would have sin to be expiated, though his own Son should be the victim: if any thing could have made him dispense with it, this should surely have had the effect: and therefore the condemning of sin seems to have been as much in view as the salvation of the sinner.

Every light in which we can view this subject, contributes to set before us the evil of sin. I shall only mention further, the greatness and severity of the sufferings of our Redeemer, as they are represented both prophetically, to show how much was exacted, and historically to show what was paid. As the whole of his life was to be a state of humiliation and sorrow, it is said, "As many were astonished at thee, his visage was so marred more than any man, and his form than the sons of men." Again, "He is despised and rejected of men, a man of sorrows and acquainted with grief; and we hid, as it were, our faces from him; he was despised, and we esteemed him not." Once more, "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed."† In the history of his life in the New Testament, we see all this verified, in the meanness of his birth, and the continued insults and reproaches thrown upon him during the course of his life. There is one remarkable passage, John viii. 57. "Thou art not yet fifty years old, and hast thou seen Abraham?" The meaning of this is hardly obvious, unless we suppose his natural beauty and bloom was so wasted and decayed by sorrow, that he seemed to strangers near twenty years older than he really was.

In the close of the gospel, we have an account of the last scene of his sufferings in the garden and on the cross. "He was sore amazed, and very heavy.—His soul was exceeding sorrowful, even unto death. —His sweat was as it were great drops of blood, falling down to the ground." He was at last stretched on an accursed tree, where the pain of a tortured body was but small to the anguish of an overwhelmed spirit, which constrained him to utter this heavy complaint, "My God, my God, why hast thou forsaken me?" Let the Christian stand at the foot of the cross, and there see the evil of sin, which required so costly an expiation. Let him there see the holiness and justice of God in its punishment. Let him hear the most High, saying, "Awake, O sword, against the man who is my fellow." And let him thence learn, how much sin is the object of divine detestation.

Hath a believer then a firm persuasion of all these truths? Are they the frequent theme of his meditations? And must they not necessarily fill him with an abhorrence of sin, inflame him with a hatred of it, and excite in him a self-loathing on its account? Thus it is said in the prophetic writings, "They shall look on me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born."* And must not a repetition of the same views still

* Rom. viii. 32. † Isa. lii. 14. liii. 3, 5.

* Zech. xii. 10.

strengthen the impression, so that, as the apostle Paul tells us of himself, "The world will be crucified unto him, and he unto the world."*

I am sensible that these things will have no such effect upon the enemies of the gospel, who disbelieve them, or upon those Christians, if they deserve the name, who disguise, explain away, or give up the satisfaction of Christ; or even those who have a strong tincture of a legal spirit, and are for contributing somewhat toward their acceptance with God, by their own merit and defective obedience. Such cannot relish these sentiments; and therefore it may seem improper, in reasoning against enemies, to bring them at all in view. But let it be remembered, that however little many believe such things, they may yet perceive, if they will attend to it, their natural operation upon those who do believe them. And let any modern adept in the science of morals show, in his account of the foundation of morality, and the nature of obligation, any thing that hath a force or influence equal to this: or, will the nominal self-righteous Christian, who thinks Christ only made up some little wants which he finds in himself, or that his death had only some general expediency in it, ever be equally tender in his practice, with him who sees so much of the purity of the law of God, and his detestation of sin, as to esteem all his own righteousness but as filthy rags, and bottoms his hope of acceptance wholly upon the perfect righteousness of his Redeemer?

(*To be continued.*)

ANCIENT LATIN HYMN.

From the Christian Observer.

This Hymn is introduced in the Observer by the following information and request:—"Archbishop Usher transcribed the following hymn, written in monkish Latin rhymes, from a manuscript copy in the Cottonian library. It appears to have been written by Hildebert, Bishop of Anomanum or Mans, in the twelfth century. A good metrical version of these 'rythmos elegantissimos,' as Usher calls them, from the pen of some of your poetical correspondents, would, I doubt not, gratify many of your readers, as well as your obedient servant,

"THE TRANSCRIBER."

If a translation shall appear in the Observer, we will transfer it to our pages; but would rather insert a good one from some of our own readers. The original will, we think, please Latin scholars.

Extra portam jam delatum
Jam fœtentem, tumulatum,
Vitta ligat, lapis urget:
Sed, si jubes, hic resurget:
Jube, lapis revolvetur;
Jube, vitta disrumpetur;
Exiturus, nescit moras,
Postquam clamas, *Exi foras.*
In hoc salo mea ratis
Infestatur a piratis:
Hinc assultus, inde fluctus:
Hinc et inde mors et luctus.
Sed tu, bone nauta! veni;
Preme ventos, mare leni;
Fac abscedant, hi piratæ,
Duc ad portum, salva rate.
Infœcunda mea ficus,
Cujus ramus, ramus siccus,
Incidetur, incendetur,
Si promulgas, quod meretur.
Sed hoc anno dimittatur,
Stercoretur, fodiatur;
Quod si necdum respondebit;
Flens hoc loquor, tunc ardebit;
Vetus hostis in me furit,
Aquis mersat, flammis urit;
Inde languens et afflictus
Tibi soli sum relictus,
Ut hic hostis evanescat,
Ut infirmus convalescat;
Tu virtutem jejunandi
Des infirmo, des orandi;
Per hæc duo, Christo teste,
Liberabor ab hac peste.
Ab hac peste solve mentem,
Fac devotum pœnitentem:
Da timorem, quo projecto,
De salute nil conjecto.
Da spem, fidem, charitatem;
Da discretam pietatem:

* Gal. vi. 14.

Da contemptum terrenorum,
Appetitum supernorum.
Totum, Deus! in te spero;
Deus, ex te totum quæro.
Tu laus mea, meum bonum,
Mea cuncta, tuum donum.
Tu solamen in labore,
Medicamen in languore,
Tu in luctu mea lyra,
Tu lenimen es in ira.
Tu in arcto liberator,
Tu in lapsu relevator:
Metum præstas in provectu,
Spem conservas in defectu.
Si quis lædit, tu rependis;
Si minatur, tu defendis;
Quod est anceps, tu dissolvis;
Quod tegendum, tu involvis,
Tu intrare me non sinas
Infernales officinas;
Ubi mœror, ubi metus;
Ubi fœtor, ubi fletus;
Ubi probra deteguntur;
Ubi rei confunduntur;
Ubi tortor semper cædens,
Ubi vermis semper edens;
Ubi totum hoc perenne,
Quia perpes mors Gehennæ.
Me receptet Sion illa,
Sion David urbs tranquilla;
Cujus faber auctor lucis,
Cujus portæ signum crucis;
Cujus claves lingua Petri,
Cujus cives semper læti,
Cujus muri lapis vivus,
Cujus custos Rex festivus.
In hac urbe lux solennis;
Ver æternum, pax perennis
In hac odor implens cœlos,
In hac semper festum melos.
Non est ibi corruptela;
Non defectus, non querela:
Non minuti, non deformes;
Omnes Christo sunt conformes.
Urbs cœlestis, urbs beata.
Supra petram collocata:
Urbs in portu satis tuto,
De longinquo te saluto;
Te saluto, te suspiro,
Te affecto, te requiro.
Quantum tui gratulentur,
Quam festive conviventur;
Quis affectus eos stringat,
Aut quæ gemma muros pingat,
Quis chalcedon, quis jacinctus;
Norunt illi, qui sunt intus.
In plateis hujus urbis.
Sociatus piis turbis,
Cum Moise et Elia,
Pium cantem alleluia.

STANZAS.

From the Evangelical Magazine, for July.

The tear is sad o'er youthful hopes
Low sunk beneath the billow;
And sad the tear the widow drops
Upon her orphan's pillow.

But there's a tear that pity calls,
And sadder far than any;
A tear that daily, hourly falls,
Upon the heads of many.

'Tis when the thoughtless sons of mirth
Are from their gambols riven;
And quit their fairest hopes on earth,
Without one hope for heaven!

The smile is sweet, when from above
All bliss and joy are flowing;
And sweet the smile which partial love
Is on our vows bestowing.

But sweeter far that smile serene,
To faith new beauties lending;
Which on the Christian's cheek is seen,
When life and death are blending.

That heav'nly smile, which seems to say,
Farewell to all my sorrow:
This head, which bows to death to-day,
Shall reign with Christ to-morrow!

Edinburgh. H. E.

Miscellaneous.

SKETCH OF THE LIFE OF REV. JACOB GREEN, A. M.

(*Continued from page 525.*)

The next day, Mr. Tennant preached three times, and I attended with great eagerness. I was affected, but received nothing special more than I had before; for I had received the great blow on the preceding evening. A number of people appeared soon to be affected, and religion engrossed the general conversation. But I kept concealed, and hid my concern as much as possible. I attended my studies at college, and the daily recitations as usual. When I was among people, I suppose I appeared nearly as I had done before; but when I retired in secret before God, I was much agitated, for then

I gave myself vent; and much I had to pour out, and with much freedom I did it. I used as often as possible to retire, especially in the dark of the evening, into fields or woods, where I could have a little more freedom: for though I did not allow myself to speak aloud in secret prayer, yet the vehemence of my affections produced a kind of audible whisper, which might be overheard in my study. For some days or weeks, I had an increasing view of the evil of sin, especially of the sin of my heart and nature. I had also an increasing view of the greatness and justice of God, especially that he was most worthy to be glorified. It appeared in such a manner that I was ready to call on the whole creation to glorify him. When I would be abroad in the evening, I would be disposed to call on the stars to glorify him. When I was alone in the woods, I would often, before I was aware, be ready to say, "O that the trees may glorify God." I desired that every thing that was made might glorify him. I thought I saw myself to be such a sinful, vile, hellish, detestable creature, that I seemed to have no idea of glorifying God, but by bearing and suffering the punishment due to sin. My thoughts ran much upon God's being glorified by the eternal punishments of hell.

There was no doubt a degree of self-righteousness, and much weakness and error, in my thoughts and views, but my thoughts were spontaneous. I thought I could endure any thing for God's glory, nor did I trouble myself about my own salvation. I had an indignation against sin and self, and could not express my badness. I would often most freely call myself a vile, hellish, accursed, detestable, damnable sinner, and after all, not express my sense of badness in any adequate degree. But the propriety that God should be glorified, ran most in my mind; so that for some months, I could not content myself to end my secret prayer, but by these words—"May God have praise and glory, let what will become of me:" Nor would I end my devotions, unless I could say these words with the greatest emphasis and fervour of soul. These words I used to repeat wherever I went; and when I could express them with a vehement outgoing of soul, it seemed to give me relief, and a little ease for a little while. I do not mean that I used to utter these words in the hearing of others, but in secret. I thought I was willing to be damned for the glory of God; but I took not in the idea of sinning, but only of suffering, in the notion of damnation.

I talked with people about religion in general, but not much about my own case. I used to talk most freely with a certain pious woman; and I said to her that I believed if persons came to be right, they must be willing to be damned. I know not that I had ever read or heard of any such sentiment—it rose in me wholly from my own views of things. The woman whom I have mentioned, told me I was mistaken—it was no such thing; and I think she showed me something in Mr. Stoddard's writings, to prove that persons cannot properly be willing to be damned. I was not tenacious of my opinion. The sentiment of being willing to be damned soon began to be talked of in the country, and was generally condemned as improper. In a short time, I read several authors upon it, fell in with their sentiments, thought persons could not properly be willing to be damned, and supposed my sentiments had been in a degree wrong. But my sentiments and views of things in general continued much the same, for the space of six weeks or two months. In this time I often thought of my dream, and the sins that occasioned it. But such thoughts made little alteration in my case. I viewed

those sins of mine against light and conscience to be very great, but the sense I now had of the sinfulness of my heart and nature, and the accursed fountain of iniquity within me, seemed to exceed any of those particular sins formerly condemned. And whether my sin was pardonable or not, lay with little weight comparatively upon me, for my great concern was that God might be glorified by me, even if it should be in my damnation. But as I said, suffering, or bearing punishment for sin, comprehended my views of damnation—I read much, conversed on religion much, heard much preaching, and increased in doctrinal knowledge; but I was much pressed with a sense of inward sin, and cried much for relief; and all this time I had no proper views of the way of salvation by Jesus Christ.

About two months after the great shock by Mr. Tennant's preaching, I began to get views of Christ's atonement for sin, and that God could glorify himself in pardoning a sinner through Jesus Christ. I read some authors on the harmony of the divine attributes;* and how a sinner might plead the merits of Christ against a law that cursed and condemned; and how a soul might stand before the infinite justice of God, if appearing in, and pleading the satisfaction and merits of Christ. These things broke in upon my view with surprising light. When I came to see that God could be glorified and sinners saved, as much so as if they were damned, yea, in some respects more so—it astonished me, it filled me with raptures of admiration; I could not but be amazed, and wonder—man's redemption opened to my view in an astonishing manner. I could not but dwell, and dwell, upon the wonderful plan. I had been much taken up with the thoughts of God's being glorified, and I seemed to think of no way but by his taking vengeance on our iniquities; and when I came to see that he could be glorified in our salvation, and that this was a way that pleased him, and his heart was much upon it—'tis impossible to express the workings of my thoughts, the exercise and fervour of my mind. I could then venture my soul upon Christ with all freedom. If I had had ten thousand souls, I should have been astonishingly pleased to have them all saved in that glorious way. My thoughts were then turned from glorifying God by hell's torments, to glorifying him by Jesus Christ. I was much taken up with the fulness, sufficiency, and suitableness of Jesus Christ, to illustrate the divine perfections in our salvation. My soul seemed most cordially to acquiesce in this method of salvation, and repeatedly, and from time to time, to trust in, and rely upon Jesus Christ for salvation. I had pleasing views of his kingly office, that he might subdue my inward corruption, and slay my lusts, and did repeatedly rely upon him, and plead his divine power for this purpose. I saw my need of all his offices, of prophet, priest and king, and could most cordially embrace him in all. No one text in the Bible entertained me like 1 Cor. i. 30. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." There was every thing that I wanted. Many and many a spiritual meal did that text afford me. I fed upon it, from time to time, with unspeakable delight. I saw Christ as the way to the Father, the way to glorify him, the way into his favour, the way to approach him,

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I had, at times, as I have said, great joy and unspeakable satisfaction in trusting my soul with Jesus Christ; but in some weeks, I lost some of my sense of divine things, was dull, and my mind not so much engaged in duty as it had been. I also found my corruptions were not dead—I felt some dreadful stirrings of them. These things seemed to alarm and considerably damp me. I judged my state by my frames—I had not yet learned any better. When I was dead or dull, I condemned myself as being graceless, a hypocrite, and the like; and when I had a lively sight and sense of spiritual things, then I had hope of myself as being in a good state: and thus I altered hundreds of times in the space of two or three years, while yet I fully believed the doctrine of the saints' perseverance. When I was in darkness and dull, I feared my experience had all been short of saving grace; but when I had a lively sight of divine things, and could freely plead the merits of Christ, and venture my soul upon him, it would give me satisfaction.

I had always a disposition to think my case bad. I had, somehow, from my youth, been led to think it was proper and becoming to think meanly of myself—to censure and condemn myself—and I did it to a great degree. I found from time to time, that my corruptions were yet strong, and my nature not sanctified as I hoped it would be. I could not prevail against my spiritual enemies as I would. These things were the grounds of my doubts and fears, and they made me often almost condemn myself and my state as graceless. Sometimes I would have light, joy and comfort, for a week or two together, and then for as long a time, I would be in darkness, doubts and fears. In this manner I spent a great part of the three last years that I lived at college. Sometimes I had raised, clear, strong—almost or quite an enthusiastic sense of divine things, with raptures of joy; and I think I never sunk quite so low as I sometimes rose high. I never got into dispondency and discouragement. I always followed hard after divine things, with hope of obtaining, though I often condemned myself as in a measure graceless. * * * * *

(*To be continued.*)

MENTAL SCIENCE.

Motive, Ultimate and Subordinate Objects.

We have some miscellaneous remarks, which may as well be disposed of in this place, since they will be of use in considering other mental operations. It may excite surprise and perhaps a smile with some, that we introduce these topics in discussions on mental science. But we think it will appear that the doctrine of motive, and the character of ultimate and subordinate objects, have so intimate and so important a connexion with the laws of mental operation, that their discussion is appropriate and necessary. The laws and principles of human action cannot be fully explained, without recurring to the doctrine of motive, and the distinction between ultimate and subordinate objects. Action always supposes and necessarily implies an agent, an object, and a motive. The character of the agent is best learned by his actions, and those are estimated by their objects and motives. In this statement we take for granted one law of mind, which

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MENTAL SCIENCE.

Motive, Ultimate and Subordinate Objects.

We have some miscellaneous remarks, which may as well be disposed of in this place, since they will be of use in considering other mental operations. It may excite surprise and perhaps a smile with some, that we introduce these topics in discussions on mental science. But we think it will appear that the doctrine of motive, and the character of ultimate and subordinate objects, have so intimate and so important a connexion with the laws of mental operation, that their discussion is appropriate and necessary. The laws and principles of human action cannot be fully explained, without recurring to the doctrine of motive, and the distinction between ultimate and subordinate objects. Action always supposes and necessarily implies an agent, an object, and a motive. The character of the agent is best learned by his actions, and those are estimated by their objects and motives. In this statement we take for granted one law of mind, which

we intend to examine and illustrate hereafter; that is, freedom. But that will be more intelligently explained, after the topics placed at the head of this article are discussed. All that we now assume, in reference to the subject, is that the human mind acts without any foreign violence or constraint. By action we now mean choice, operation of the will. There cannot be choice and nothing chosen, nor can there be choice without a motive.

The doctrine of motive, as it exists in fact, is very simply and easily described; but there is complexity and difficulty attending the subject, because it is confounded with ultimate object. In common style, the motive and excitement are the same. The principal object, or that which excites to a series of actions, is called motive. This is a substitution of terms, which in popular discussions, leads to no erroneous result, because motive and ultimate object are inseparably connected. The error is therefore common and venial; and scarcely any other substitution of terms would lead to less error in reasoning.

Motive, properly speaking, is never an object of pursuit, but the feeling, or expected feeling of the heart. Pleasure is the motive with all men, whether they be good or bad. There can be no other motive with a rational mind than its own pleasure, and that is always future. Present pleasure cannot be a motive to action, because no action is performed without an object, and that once gained, cannot become an excitement to future exertion. The history of the case is this: the ultimate object excites the feeling, and the feeling moves the will; but in order to be a motive to choice, the object must be future, and the enjoyment future. If it were otherwise, there would be no criterion by which to judge of character; actions would be no index of the feelings. Good and bad men have the same motives, not in character, but in name. The truth is, the pleasure is derived from totally different objects, consequently its nature and character are as different as its excitements or objects. What is said, therefore, of good and bad motives, must apply to the objects, or to the character of the motive, or pleasure, which always corresponds with the character of the objects.

To this doctrine of motive it has been objected, that it represents all men as supremely selfish. If every man's pleasure is his only motive to action, then, it is said, all his actions proceed from a principle of selfishness. This is the strongest form in which we have heard the objection stated: and if it were a just inference, it would annihilate all benevolence, and we must talk of good and bad selfishness. In the view of those, who consider selfishness the essence of sin, it would certainly seem very singular. But the objection is only an inference from other premises, and unjustly assigned to this doctrine. We admit the justness of urging the absurdity of legitimate inferences, from any doctrine against its truth. But in this case, we deny the legitimacy of the inference. It is a *non sequitur*. What is selfishness? —It is seeking one's own interest exclusively, without regard to the good of others, and often in opposition to it. But what is the selfish man's motive?—Undoubtedly it is pleasure from the promotion of his own exclusive interest; no matter whether that interest be treasure, power, or fame. What is benevolence?—It is doing good to others, for the sake of their best interest. But what is the benevolent man's motive in promoting publick good? —According to our view of the fact, it is pleasure from the promotion of publick happiness or interest; and this proves him to possess a benevolent heart. He takes pleasure

in benevolent objects. But suppose he derives no pleasure from doing good to others, or in benevolent objects, what is his motive? Will it be said that duty, or a sense of obligation to God, is the motive; then we ask, is it pleasant or painful, to honour God? If pleasant, then we say, the glory of God is the object, and pleasure the motive. If it be painful, or indifferent to him, whether he honours God, we ask for his motive: and moreover, we ask for the character of that heart, which has no pleasure in benevolent objects, or in the glory of God? Whatever may be considered the doctrine of motive, few will contend that such a heart is good.

We repeat, that the common substitution of an object of choice for motive does not so far mislead as materially to weaken the force of argument or illustration, provided always that subordinate objects are never so used. But we think, the more distinctly and uniformly our language corresponds with fact, the better for science, truth, and argument.

One important use of this distinction between motive and object, is to learn the true character of the heart. This fact, always understood, that pleasure is the motive, if we can ascertain the objects which are chosen for their own sake, and know the character of those objects, we shall be certain what is the ruling propensity of the heart. This is the principle upon which all investigations of character proceed in social relations, in judicial process, and in self-examination. Contravene this doctrine of motive, and we lose the link that binds the action to the heart. We have no method of ascertaining the character. Men may be sometimes successful in concealing what are really their ultimate objects, but when they are known, their character is ascertained.

The doctrine of ultimate and subordinate objects should be well understood, for several reasons which will appear in the sequel.

The objects of choice are indefinitely multiplied; and they sustain a great variety of relations to each other in themselves, and in the voluntary disposition of them by the human mind. It is not our intention to examine any except ultimate and subordinate relations. It may be sometimes necesssary to show their relations to feelings, and speak of their character, as suited to produce happiness or misery.

The terms, ultimate and subordinate, express the relation of superiority and inferiority in order, time, plan, value, nature, dignity, importance, or whatever else to which they are applied. The ground of this distinction, so far as we propose now to consider it, is in the fact, that ultimate objects are chosen for their own sake, and subordinate for the sake of those which are ultimate. There can be no choice without an ultimate object to furnish the motive. According to the laws of volition, the will is always governed by the affections of the heart: and all objects of volition are chosen either because they are in themselves agreeable, or because they are connected with those which are agreeable. Ultimate objects must be loved for their own character, subordinate may be, in themselves, agreeable or disagreeable. Objects may be ultimate in relation to certain others which are subordinate; yet they may be subordinate when considered in relation to some others. To illustrate this fact, take the case of a merchant who trades for gain. All his plans, toil and means, are employed with reference to that object; he provides his building, goods, and assistance; he buys, sells, and barters, calculates his expenditures and income, with reference to the increase of his wealth. But beyond this, it must be asked,

to what use does he appropriate his gains? If it be to do good to others, gain is subordinate; if it be to hoard it up and gratify a miserly disposition, it is ultimate. Suppose he employs it to promote the cause of Christ, and glorify God; then however any one object in the series may be ultimate with reference to certain departments of operation, it is subordinate to the glory of God. The distinction is very plain, and needs no further definition or illustration.

The use and importance of this distinction deserve particular consideration. It is important in judging of our own character. Suppose a man sets himself to examine his own moral estimate, the character of his heart; what must be the process? The character of the heart must be developed by the affections; and these are to be known by their objects—We speak of their nature, not of their degrees of strength or feebleness. Let him ask himself what objects please him for their own sake, and he may form some correct estimate of his heart. But understanding the doctrine of motive, and the distinction under consideration, he may come more directly and more satisfactorily to the result. Let him ask himself what objects he chooses, because they please him, and for no other reason? He will find, connected and intermingled, objects of choice, painful and agreeable, subordinate one to another, and all to some higher object; and at length he will come to that most dear to his heart, that to which all others are subordinate. The ultimate object, once clearly ascertained, furnishes the key to his heart's character.

But the use and importance of this distinction appear more conspicuously in judging of others' characters than in our own case. We can better judge of our own feelings than of others', in some other important respects, such as the readiness and strength with which they rise in view of certain objects. Of others, our rule of estimate is the character of their ultimate objects. This is always safe. There may be some difficulty in ascertaining the ultimate objects of men, though we may be very familiarly acquainted with their general conduct. They may sometimes conceal the grand object which most excites their feelings, and in this sense, governs all their conduct. That object may be so distant, requiring so many subordinate movements, and be so artfully concealed by contrary professions, that we may be deceived. Besides, this relation is not fixed; the disposition of subordinate objects is according to the mind's own decision; and sometimes it may not be possible to make a subserviency where it is intended, or to detect it when it really exists. But after all the difficulties in ascertaining character, the ultimate object is the only key by which it can be certainly ascertained.

Another use of this distinction, is to *develope* character. If we have a knowledge of what ought to be the ultimate objects of conduct, by a proper representation of those objects, the feelings will be excited, and the conduct regulated according to them. There is no doubt that the glory of God should be the ultimate object of all men. When, therefore, the appropriate illustration of God's glory is presented before the mind, one of three things must be the effect; either the affections will kindle with delight, and so the conduct will show a subordination in its promotion; or emotions of disgust will be discovered, which tell the iniquity of the heart; or else a cold indifference will show a callousness of feeling, characteristick of a hard impenitent heart. Other illustrations might be given, but this is probably sufficient.

The distinction is useful in explaining the principles of action, and in applications of truth to the

judgment and conscience. Its applications to the principles of human action have already been intimated; but one or two illustrations may be here appropriate. Men can and really do choose subordinate objects, which are in themselves disagreeable, but never those which are ultimately painful. No man can ever choose objects which are painful for the sake of the pain. But let them be connected with objects which are agreeable and necessary for their attainment, and they will be as really chosen as those which are agreeable, but for a very different reason. The sick man chooses nauseous medicines for the sake of health. The convinced sinner will as really choose the fear and service of God, and even the change of his own heart, as the sick man does the medicine, and in the same manner, that is subordinately. Such a sinner, apprehending that a change of his own heart is indispensable to his salvation from ceaseless misery, will choose it, and seek it with great anxiety. We doubtless state a familiar fact, when we say that we have known many unrenewed sinners, who have been deeply anxious for weeks and months; and in this subordinate manner, chosen from day to day the change of their hearts, and to love God; but the effect has not followed. To show the truth and sincerity of their choice, they have not only said that such was their choice, but have used the external means of grace with great diligence, and tried every possible measure to bring their hearts under the control of their wills, without success. At length they have despaired utterly of accomplishing the object of their choice, and have relied on the agency of the Holy Spirit, to change their heart, and excite the affection of love to God, and then they have speedily rejoiced in a gospel hope. We have referred to this common case of subordinate choice, because it serves to illustrate the principles of voluntary actions, and confirms the importance of the distinction in apprehending many declarations and facts found in the scriptures.

In the application of truth to the judgment and conscience, this distinction is important. An appropriate example of this is found in our Saviour's instruction to the young ruler. This young man, in many respects, amiable, thought he had kept all the commandments, and had no suspicion that there was any deficiency in his obedience. Christ brought him to the test, by directing him to subordinate all his wealth to the direction and cause of him whom he had just addressed as his Master. The ultimate object of his choice and delight was his possessions. These he could not relinquish for the sake of heaven, because that would have been to relinquish an ultimate for a subordinate object; no free and rational mind can do this. It would be violating the laws of human action.

Without this distinction it would be difficult, if not impossible, to convince men that they deserve condemnation for their feelings, when their conduct is fair in the world's estimation. Men, who think little, and feel less on religious subjects, must be led to distinguish between their ultimate and subordinate objects, if we seek to convince them of sin. Good men and bad men may do the same things, as subordinate objects of choice and desire, with ultimate objects as widely different in their nature as right and wrong. If the things done, irrespective of this distinction, were to be taken as the indexes of character, conscience would never accuse men for wrong feelings in the performance of duty. But admit this distinction, and men may feel guilty when they choose and act right, with a wrong end in view. This fact has often been used by the Spirit of God to con-

vince men of the depravity of their hearts.

There is one inquiry more of importance, to be answered on this subject—What are the ultimate objects of good and of bad beings? The answer to this question has been in part anticipated already, but it deserves a little more particular consideration.

The ultimate objects of all men are few, and depend, both as to number and character, on the governing propensity of the heart. They must be few in a strict technical sense, because the term implies the last in the series, and because the highest and strongest affection cannot rest on many objects.

God has told us what is his ultimate object, in all his works of creation, providence and grace. It is his glory. To manifest his own perfections is the highest object of his delight, and he has told us that our highest happiness should be derived from the same object. Of the good man, therefore, the glory of God is his ultimate object. With reference to his whole life, he can have no other. In all things whatever he does, he must do all to the glory of God. But according to the statement above made, there may be objects pursued with reference to this, which are ultimate in relation to a series of actions. So, in this sense, a good man may have more than one ultimate object. But every ultimate object must possess the character of holiness. It may be safely said, that holiness is the ultimate object of all good men. Every thing should be subordinate to this; and if all the objects of pursuit were entirely subordinated to that high aim, the character would be perfect. The reasons why good men do not always furnish such a character, are two. One is ignorance. Men cannot always perceive distinctly the real tendency aud relations of things, and consequently make some mistakes. But the principal reason is found in the remaining corrupt propensities in the hearts of good men. While good men are sanctified only in part, there remain some propensities to evil, which, under circumstances calculated to excite them to action, bring the men into captivity to the evil propensity.

The ultimate objects of bad men are more numerous, but in one respect, they have a general character; that is, sin, in opposition to holiness. Thus, according to this principle, we class bad men by their ultimate objects. The ambitious man, whose ultimate object is fame; the tyrant, the miser, and the voluptuary, have their appellations from the governing propensity of the heart, developed by their ultimate objects of choice. It is not necessary here, to give an extended illustration of this doctrine. What has been stated may be sufficient to furnish data for its appropriate applications, in all the investigations of human conduct and character. The way is now prepared to examine the doctrine of freedom and of power, one or both of which will be examined in our next article. F.

THE PRESENT STATE OF THE PRESBYTERIAN CHURCH.

No. V.

Among the first minutes of the last General Assembly of our church, and before the choice of a Moderator, the following record appears—"The Assembly proceeded to consider the case of the person denominated 'standing committee' in the commission; and after considerable discussion, it was resolved that the member be received, and enrolled among the list of members." Against this resolution a protest with 67 signatures was entered; and a committee was appointed on the part of the Assembly, to answer the protest.

In the minutes of the 4th of June, the following appears—"The consideration of Overture No. 12, viz. on the right of members of standing committees to be members of the General Assembly, was resumed. After considerable discussion, the overture was adopted, and is as follows, viz. Resolved, that in the opinion of the General Assembly, the appointment by some presbyteries, as has occurred in a few cases, of members of standing committees to be members of General Assembly, is inexpedient, and of questionable constitutionality, and therefore ought not in future to be made." On this resolution the yeas and nays were required, and there appeared for the resolution 81, and against it 54. A protest with 31 signatures, was afterwards entered against this resolution.

From the foregoing statement of facts, as presented in the printed minutes, it will be at once perceived, that the question, whether "Committee-men" had a constitutional right to be members of the General Assembly, was one which greatly interested and divided the house in May last: and as it is a subject intimately connected with a correct view of the present state of the Presbyterian church, we shall examine it as carefully as we can.

The opinions and arguments of the opposing parties on the question before us, are summarily expressed in the protest entered against the admission of a committee man to a seat in the Assembly; and in the answer to that protest. We are reluctant to occupy so much of our space, as must be taken up by the insertion at length of this protest and its response; but the printed minutes of the Assembly go into the hands of but a few of our readers, the subject is important in itself, and the conflicting parties in the Assembly doubtless stated what they considered the most weighty and conclusive arguments, *pro* and *con*, and as we wish, in making our own observations, to leave no just ground for the charge of a partial representation, we shall give, *in extenso*, the two papers to which we have referred.

THE PROTEST.

"At the Session of the General Assembly held in Philadelphia in the year 1831, Mr. Clement Tuttle from the Presbytery of Grand River was certified to the said General Assembly as a Committee man, in one of the churches under the care of said Presbytery, formed according to the plan of accommodation, recommended in the articles of agreement, bearing date in the year 1801, between the General Assembly of the Presbyterian church and the General Association of Connecticut; and was allowed to take his seat, to deliberate and vote, as a regular member of this body. Against which decision, and against the right of the said Clement Tuttle to a seat in said body, we protest.

"In the 12th chap. and 2d section of the Form of Church Government it is enacted, 'the General Assembly shall consist of an equal delegation of bishops and elders from each Presbytery.' Who the persons are that are recognized as bishops within the body of the Presbyterian church is distinctly shown in chap. 4, of the Form of Government. Nor is there the least reason for supposing, nor has any one intimated, that this *committee man* holds his seat here by virtue of the pastoral office.

"In chap. 5th of the Form of Government, Ruling Elders are defined to be 'the representatives of the people chosen by them to exercise government and discipline in conjunction with the pastors.'

"In the 13th chap. of the Form of Government the manner of electing and ordaining Ruling Elders is prescribed: wherein, it is rendered necessary that the candidate should specifically receive and adopt the Confession of Faith of our church, that he should approve of its government and discipline, that he should accept the office and promise faithfully to perform all its duties, and that he should promise to study the peace, unity and prosperity of the church.

"It is furthermore stated in the 6th section of said chapter, that the office of Ruling Elder is perpetual; and he who holds it can neither lay it aside at pleasure, nor be divested of it but by deposition.

"The nature of some of the duties which the ruling elders take upon themselves at their ordination, is particularly set forth in chap. 9th of the Form of Church Government, from which it ap-

pears that the duties there mentioned, cannot be performed except by a church officer coming up completely to the Presbyterian idea of a Ruling Elder.

"All the foregoing qualifications must concur in an individual (if he be not a pastor or bishop,) before he is capable of being *voted for as a commissioner* to the General Assembly. All these concurring, he may be voted for, and if elected, must, before his name is enrolled as a member of this body, produce a commission here, under the hand of the Moderator and clerk of his presbytery, asserting upon the face of it, that he is a ruling elder in a particular congregation. See chapter xxii. sec. 2, Form of Government.

"Now there is nothing even conducing to prove that the said Clement Tuttle was ever elected or ordained as a ruling elder in the Presbyterian church; that he has ever formally and publickly adopted its Confession of Faith, and approved its discipline and Form of Government; —that he has been elected by any Presbytery or Commissioner to this Assembly in the character of a ruling elder; nor that he bears any commission, certifying any such fact, but on the contrary, the commission he produces, shows clearly that he is not a ruling elder but a 'committee man,' and that the church to which he belongs can be only in part, and for any thing that appears, in very small part a Presbyterian church.

"Wherefore we do solemnly protest against the decision of the General Assembly, allowing the said Clement Tuttle to take his seat in this body as a ruling elder by virtue of his said commission as a 'committee man,' because that decision is contrary to the plain letter of our church constitution. And we do protest against the right of the said Clement Tuttle to take a seat in this General Assembly as a ruling elder, by virtue of a commission certifying that he holds another name and office, because the neglect and disrepute into which such practices must bring the office of ruling elder are in a high degree fatal to the Presbyterian church.

"The articles of agreement alluded to in the beginning of this paper are supposed to give this individual, and all others similarly situated a seat in this Assembly. That agreement is one altogether anomalous to our Form of Government, and so far as it does extend, is in derogation of it.

"The plainest rules of common sense tell us, that the principles of such instruments shall not be extended beyond the cases to which they are applied in terms, and must be strictly limited by the details contained within themselves.

"The rule is, that a body of men when making such an agreement, shall not be called on to embrace in a codicil of exceptions, every point to which a given rule would apply, and except it by saying—this is not granted away; but on the other hand, having plainly set down what *was meant*—it is very clear that what is not set down, is *not meant*. It is the only rule of sense or safety. This being so, those articles can never cover this case, because they expressly stipulate the church Session and Presbytery, as the church courts to which these 'committee men' may have access in the character of ruling elders, and mention no others. As the grant was in derogation of the rights of the eldership, and adverse to the nature of our church government, it is manifestly just such a grant as, if valid at all, could only be so within the strict import of its own terms. We do not feel called on to discuss the fact, whether those articles thus interpreted are constitutional or not. If, however, they are so construed as to place members here, who are by our constitution forbidden to be here, or as in any degree to affect the principles of the organization of this house, as clearly defined in our books, then it is manifest that the articles must be considered utterly null and void.

"The constitution cannot be obligatory, and yet something else, which is against and adverse to the constitution, be obligatory also, unless a sense can be found in which the same proposition is both false and true at the same moment, and at every successive moment.

"If any one will fix with precision, the time when the principles of our government shall grow into disesteem, there will no longer remain any difficulty in designating the period, when every other peculiarity of our church will be viewed with equal aversion.

"The preservation of the true principles of Presbyterian policy affords the best external security for the preservation of the true principles of Presbyterian doctrines.

"We do therefore consider ourselves to be discharging a high and solemn duty when we thus point to a vital principle in our system of Government, wrested from its original design, and thus enter our protest against an unconstitutional act arising therefrom."

REPLY TO THE PROTEST.

"The Committee appointed to prepare a reply to the Protest of R. J. Breckenridge and other members of this Assembly, against the decision of the Assembly, allowing Clement Tuttle, a Commissioner from the Presbytery of Grand River, a

seat in this Assembly 'and against the right of the said Clement Tuttle to a seat in said body' respectfully report the following, viz.—

"1st. That while it is not denied that there is an appearance of departure from the *letter* of the Constitution, in admitting to a seat in the General Assembly, a 'Lay Commissioner delegated by another name than Ruling Elder' yet it is believed that the *spirit* of the Constitution is *not* violated; because the definition of 'Ruling Elder,' which is correctly recited by the Protestants from the Form of Gov. chap. 5, describes exactly the character of the standing Committee contemplated in the Articles of Agreement, to which the Protestants refer. The deficiency in this case is therefore apparently rather in the *name* than in the *nature* of the delegation from Presbytery to the Assembly.

"2d. To have refused a seat in this house to a Commissioner regularly delegated by his Presbytery on the ground of the 'Articles of Agreement' above named, would have been to violate a solemn Compact or Treaty formed in the year 1801, between the General Assembly of the Presbyterian church, and the General Association of Connecticut; as that instrument has been construed and acted on by the Assembly during the last ten years. To refuse such Commissioners a seat, would also be to wrest from this Presbytery a constitutional right to a representation in the Assembly, inasmuch as the practice of the Assembly for the last ten years afforded a full warrant to Presbyteries to expect that a representative of this character would be received as a member.

"3d. The conventional Agreement or Treaty above referred to, expressly provides (see Digest, pp. 298 and 299) that Laymen of the character there contemplated, shall be admitted to the Presbyteries on an equality with Elders. If therefore there is in connexion with this subject an infraction of the Constitution, it is in *the Treaty itself, and the only proper remedy for the supposed evil would be found in a regular proceeding to amend or annul the said treaty.* For while, agreeably to the terms of this treaty, Laymen of this description are admitted, as elders, to the Presbyteries, the source of original power, it must be competent to the Presbyteries to delegate them in the same relation to the Assembly, possessing only limited powers, and those, delegated by the Presbyteries. Again; the apparent departure from the *letter* of the Constitution, is no greater in the admission of such *Laymen* to the Assembly than in the parallel *clerical* delegation from Presbyteries, of Presidents of Colleges, Theological Professors and others —when no apprehension is expressed that the *spirit* of that instrument is violated. The justice of this last position the Committee think will appear to any person who will substitute the name of a Minister without pastoral charge in place of 'Clement Tuttle' and the term 'Bishop' in place of 'Ruling Elder' in most instances where they occur in the protest to which this is a reply, and who will remember as he reads, that the term Bishop is synonymous with *Pastor* throughout our Form of Government.

"Danl. W. Lathrop,
"William Patton,
"Saml. W. Calvert,
"*Committee of Assembly.*"

The protest against the resolution of the Assembly to exclude committee men from membership in future, enlarged on the same arguments which appear in the foregoing reply; but on examining it, we do not find one additional reason assigned against the act of exclusion, except in the last paragraph, which is as follows, viz.

"We also further protest against said resolution, because it was adopted after the Assembly had been in session more than two weeks, and when nearly one-third of the members had returned home, and those chiefly residing at a distance, and most interested in this question: and also because this Assembly on the first day of its session, when full, did by a large majority decide this question by admitting a member of a Standing Committee to a seat in this House: and the Protestants have therefore, as they think, good reason to believe, that had the question been taken at an earlier day of the session, there would have been a majority against it."

The reply to the first of the above mentioned protests could not, agreeably to the rules of the Assembly, receive an answer from the protestants, which could claim to be entered on the minutes, or to be placed on the files of the house. To the second protest no reply was made or ordered. On both these papers therefore, we propose to make some remarks, as well as on the excluding minute of the Assembly.

Our first remark on the reply to the protest is, that while it refers to the 5th chapter of the Form of

Government, and admits that it is "correctly recited by the protestants," it is entirely silent on the reference made in the same protest to the 13th chapter, which relates to the manner of electing and ordaining ruling elders, and to the 9th chapter, in which their duties are specified. The reason of this procedure no doubt was, that a show of resemblance might be made out, between the general designation of the office of a ruling elder, in the 5th chapter of the Form of Government, and that of a committee man, "contemplated in the articles of agreement to which the protestants refer;" but the widest and most palpable difference between the office and the duties of these two descriptions of men—a difference which no ingenuity could conceal or disguise—would strike every reader, if the 9th und 13th chapters of that Form were inspected. When therefore the reply states that it is only in *appearance*, in the *letter*, and in the *name* of the commissioner, that there is a departure from the constitution, while its *spirit* is not violated, and the *nature* of the delegated trust is not defective—the very reverse of this statement will appear to be the fact, to every candid person who will take the trouble to compare the quoted chapters of the Form of Government, with "the articles of agreement," to which reference is made in the pages of the Digest—It will appear, that the resemblance between the office and the duties of a ruling elder and a committee man is very slight, and lies within a very small compass; that the offices they hold, are, in their nature, in the manner in which they are created, and in the mode of conferring them, essentially different; that the duties to be performed by the ruling elder are far more extensive and responsible than those of a committee man; and that the office of a committee man is temporary, continuing perhaps for no more than a single year, while that of the ruling elder, unless he be ecclesiastically deposed, is as lasting as his life. The whole *spirit*, and even the *letter* of the constitution, is therefore violated, when committee men are placed on the same footing with ruling elders. But it is said they are thus placed, by the agreement that they shall be the representatives of congregations in Presbyteries—that they have accordingly acted as such, and therefore ought to be permitted also to represent the Presbyteries as commissioners in the Assembly. The reasoning on this point in the protest is, we think, conclusive and unanswerable; and indeed a *direct* answer is not even attempted in the reply. The answer is wholly *inferential*—it is, that if the committee man may sit in the *Presbytery*, he may also have a seat in the *Assembly;* whereas, the just reasoning of the protest is, that "The plainest rules of common sense tell us, that the principles of such instruments shall not be extended beyond the cases to which they are applied *in terms*, and must be strictly limited by the details contained within themselves—that what is not set down is *not meant;*" and that this "is the only rule of sense or safety." If this be correct, as we are confident every individual of candour and intelligence will say it is, it follows that a committee man can have no just claim to a seat in the Assembly, hecause he is permitted to have one in a Presbytery.

The protest declines entering formally into the question whether a committee man can constitutionally, in any case, take the place of a ruling elder, although it intimates with sufficient plainness that he cannot. This however, is the ground we take—and we take it without hesitation or reserve. We say, that a committee man is not a ruling elder, and that ruling elders *only*, so far as the laity are concerned, have any right to sit in any judica-

tory of the Presbyterian church—from the church session to the General Assembly, both inclusive. We appeal also to the paramount authority of the Constitution, and say that the Assembly have as little right as any other judicatory to violate its provisions; and that if such violation take place, whether through inadvertence or design, the violating act is *ipso facto* void, and of no binding authority. The General Assembly is as much the creature of the constitution as the church session, and has no better claim than the session to go beyond its appropriate powers and duties. We do not believe that the Assembly has ever deliberately, designedly, or knowingly, acted contrary to the constitution. But the Assembly itself has publickly admitted that it has done so, inadvertently, in one instance—we refer to the right of voting, granted to delegates of corresponding bodies—and we maintain that the admission of committee men into its body, or even into its Presbyteries, is another instance of the same kind, equally plain and palpable. It will also appear from the early records of the Assembly, that they invited ministers who happened to be present, although never chosen as commissioners, or understood to be such, to sit as corresponding members, and that such correspondents actually took their seats as members of the body—having, at that time, a right to vote, as well as to speak on every subject.

It will be observed, that all the instances of disregard to the constitution, to which we have referred, took place, not long after the constitution of the Assembly—the last mentioned instance very early, and the other more than thirty years since. These errors were occasioned by two causes, which we shall mention cursorily. 1. The Supreme Judicatory of the Presbyterian Church, before the existence of the General Assembly, was not a delegated or representative body. It was a Synod, in which all the Presbyteries were present—or entitled to be present—not by commissioners, but personally, or as individuals, each empowered to speak and act for himself. Hence, subjects which at present cannot be touched by the Assembly, till a new constitutional grant of power is obtained from the Presbyteries, could then be taken up and acted upon immediately. The Synod had no limitation of its powers, except that which a sense of duty and expediency imposed. And when a delegated and representative body was appointed, the influence of the old usages and feelings, appear to have remained for a time, in such strength as to lead the Assembly to contravene its written constitution, recently made, and with which the minds and habits of the members were not yet familiar. Hence they invited correspondents to sit in the Assembly, as they had been accustomed to do in the Synod; and hence they gave the power of voting to the delegates from the New England churches, and powers to committee men to act as ruling elders in Presbyteries—doings which palpably contravene both the spirit and letter of the written constitution. As a Synod they were authorized, and had been accustomed to do things of this character, and they continued to do them in the Assembly, without adverting to the fact that they now had no powers beyond those which the written constitution specified, and which it distinctly limited and accurately defined. Whatever may be thought of this explanation, truth permits, and duty we think calls us to say, we know that it is the true one—that it assigns the real reason why the Assembly did not see, in the cases we have mentioned, that their acts were unconstitutional.

2. There was, however, another

reason why some of these acts were not seen to be *inexpedient*. During the period in which they were done or passed by the Assembly, the relative state of the Presbyterian church, in reference to the Congregational and Independent churches of New England, was in a high degree different from what it is at present, and has been for several years past. At that time, the most objectionable doctrines of the New School theology had not been promulgated; and even the minor doctrinal errors which were known to be held, were not propagated with zeal—Little, if any active exertion was employed to make proselytes to them. No desire was then apparent to bring the Presbyterian church under an eastern influence. There were no voluntary associations for missions and education, which were *national* in name, and seeking to become so in fact. In a word, there was nothing to awaken an apprehension that the doctrines and ecclesiastical order of the Presbyterian church were in danger of subversion, or of ruinous innovations. In this state of things, several measures which were really unconstitutional, but not perceived to be so, were thought to be *expedient* and *useful*, and were therefore adopted. Nor was it till the dangerous tendency of those measures, forced itself on the attention of some members of the church, and of the Assembly, that any attempts were made to correct them. The statement, however, that is made in the reply, is far from being correct, which affirms, that "the practice of the Assembly for the last ten years afforded a full warrant to Presbyteries, to expect that a representative of this character would be received as a member."

A protest signed by 42 members, appears on the minutes of the Assembly for 1826, the first article of which goes explicitly to the exclusion from the privilege of a commissioner to the Assembly, of every man who is not either an *ordained* minister, or a *ruling elder*. The individual, indeed, against whom this protest was directed, was neither an elder nor a committee man, but simply a church member. But the protest is decisively hostile, on constitutional ground, against any and every man who is not either *an ordained minister or a ruling elder* in the Presbyterian church. It appears, therefore, that for five years at least, sufficient warning had been given, that such men as the one in question were not to "expect" that they would be received without objection, as members of the Assembly. They had every reason to believe that if it appeared on the face of their commission that they were committee men and not ruling elders, strong objections would be made to their being received as constitutional commissioners.* But, we repeat, if the admission of such men into the Assembly be really unconstitutional, the Assembly has not, and never had, any lawful power to grant that admission; and to insist that this ought to continue, till, by mutual consent of parties, something which ought never to have been done should be undone, is to maintain that known error must be repeated, at least for a time, perhaps for a long time, because it has been commenced. To us it seems that the proper language to be held on this occasion by the Assembly, to all the parties concerned, should be to this effect—"Through inadvertence we have committed an error, but we cannot continue to commit it, now that it is perceived. We have by oversight assumed a power which the constitution has not given us, but we will not for a moment maintain the assumption, after it is

* It is not practicable to ascertain how often committee men and church members have been commissioned to the Assembly as *ruling elders;* but it is believed the number of such instances has been considerable.

known. We cannot now, nor at any future time, admit laymen into this judicatory, unless they are found to be ruling elders, elected and ordained in strict accordance with the "Constitution of the Presbyterian church."

For the honour of the Supreme Judicatory of our church, we wish that the two or three concluding sentences of the reply to the protest had been omitted. The weakness or folly of individual members affects not the character of the church at large, but when any thing of this kind is sanctioned—and this reply was sanctioned—by an Assembly in which the collected wisdom of the church is supposed to be represented, it brings reproach on the whole. We have made the experiment recommended in the reply, of substituting "a minister without charge in the place of 'Clement Tuttle,' and the term 'bishop' in place of 'ruling elder,' in most instances in which they occur in the protest," and the result has been the production of—what our respect for the Assembly withholds us from calling by its proper name. This, in our apprehension, must be the unavoidable result *in most instances;* but in one instance, we have been able to discover *a meaning*—a meaning which is more plainly hinted at in the reply, namely, that "Presidents of Colleges, Theological Professors, and others"—the *others*, we presume, are ministers without pastoral charges—have no better right than committee men to sit in the Assembly. The whole force of the argument here must be, that as "Bishop is synonymous with *Pastor* throughout our Form of Government," and a minister of the gospel ceases to be a pastor when he resigns his pastoral charge, he therefore ceases at the same time to be eligible *in the character of a pastor*, and therefore is not more eligible, as a commissioner to the Assembly, than a committee man. But is this so? Is it the doctrine of our "Form of Government," that every minister ceases to be a pastor, when he ceases to have a stated charge? We really did not expect ever to have occasion to argue this point. But in this age of improvement and of new light in the church, we not only find it in the reply, but have heard it assumed and insisted on, in the verbal statements of at least one of the members of the last Assembly. Let us then look into the Form of Government, to which we are referred in the reply. This subject is professedly treated of in the third chapter of our Form of Government. The chapter is short; and for the convenient reference of our readers, we will insert the whole. It is as follows:—

OF BISHOPS OR PASTORS.

"The *pastoral* office is the first, in the church, both for dignity and usefulness. *The person who fills this office,* hath, in scripture, obtained different names expressive of his various duties. As he has the oversight of the flock of Christ, he is termed bishop. As he feeds them with spiritual food, he is termed pastor. As he serves Christ in his church, he is termed minister. As it is his duty to be grave and prudent, and an example of the flock, and to govern well in the house and kingdom of Christ, he is termed presbyter or elder. As he is the messenger of God, he is termed the angel of the church. As he is sent to declare the will of God to sinners, and to beseech them to be reconciled to God through Christ, he is termed ambassador. And, as he dispenses the manifold grace of God, and the ordinances instituted by Christ, he is termed steward of the mysteries of God." Names, &c.

Here it appears that *one and the same office*—the pastoral office—is designated by *different* names. If then the pastoral office be taken away, when a minister resigns a particular pastoral charge, every thing which his ordination conferred is taken away. The *different names* of bishop, pastor, minister, presbyter or elder, angel, ambassador, and steward of the mysteries of God, being only varied appellations to denote *the same office*,

when the office terminates, they all terminate; and the party concerned cannot perform any one appropriate duty of an ordained minister, till he be re-ordained. Is this the doctrine of our Form of Government? Or must we run into this absurdity, if we say that committee men are not elders? Let our readers judge. Further—We are told in the chapter before us, that the reason why a minister of the gospel is called pastor, is, because he "feeds the flock of Christ with spiritual food." And does every minister of the gospel cease to do this, when he resigns a particular charge? May he not do as much of this, after such resignation as before? May he not, by preaching in vacant congregations and by the administration of the sacraments, or by taking missionary appointments, feed the flock of Christ, even more extensively than when his labours were chiefly confined to one congregation—perhaps a small one? Do not ministers of the gospel sometimes actually and honestly obtain a dismission from their charges, that their usefulness to the flock of Christ may be enlarged? It not this the very motive which has, or ought to have, the paramount influence, when a clergyman resigns his parochial charge, that he may become a Theological Professor, or a President of a College? Do not some Theological Professors, and officers of colleges, by forming youth for the gospel ministry, and by preaching and administering ordinances as they have opportunity, provide for feeding, and actually feed, the flock of Christ, in the Presbyterian church, as effectively, perhaps more effectively, than any other men in the sacred office? Our questions suggest their own answers. We are absolutely ashamed that we have had occasion to ask them. Nothing is clearer to all who have not been blinded by new light, than that a man who is once invested with the pastoral office never loses it, in the Presbyterian church, except by his own fault, or by death.

We must not, however, leave this topick, without saying that we are far, very far, from wishing to see the number of clergymen without parochial charges unnecessarily increased. We think there is great abuse of the ordaining power, practised by some presbyteries—possibly for no better reason than to increase their own numbers. The time was when no ordination *sine titulo* could take place without the approbation of a Synod. We wish it were so still. We think the case must be a very extraordinary one, that can justify a presbytery in ordaining any man, who is not called to take charge of a congregation, or to go out as an evangelist or missionary—to the heathen, or to destitute portions of our own population.

The protest against the resolution of the Assembly to exclude committee men in future from membership in that body, assigns for reason, in the concluding sentences which we have quoted, that the excluding act was passed in a thin house, and that probably it could not have been passed at an early part of the sessions, when the house was full. The weakness of this reason hardly requires an exposure. No member of the Assembly is ever so ignorant as to need to be informed, that while a quorum of the house remains, it is competent to act on all subjects that come before it. Members therefore who leave the house voluntarily, *commit* the transaction of unfinished business to those who remain, and have no right to object to the validity of what is done in their absence, nor to impeach the motives or the conduct of their brethren whom they left. But we confess that the intimation here given, by men who were likely to know better than ourselves the mind of the original majority of the Assembly, has been

one motive with us to go to such length as we have gone, into the argument relative to committee men. There may be danger, and we think there is, that the claims of committee men, and of *id omne genus*, may again be set up; and we wish the fallacy of all their pretensions to be clearly seen.

We think it must have attracted the notice of every careful reader of the Assembly's minutes, that the resolve relative to the future exclusion of committee men, is couched in language indicating peculiar care to give as little offence as possible, to the parties who might be affected by the resolution: And we certainly think that every such act ought to be expressed as inoffensively as is consistent with the dignity of the Assembly, and with the facts of the case. But when the representation in the resolution has the bearing, that the appointment of committee men has not taken place beyond "a few cases," we question whether facts correspond with such an intimation. We have already said, in a note, that the number of such cases cannot be fully ascertained; but by some inquiries which we have recently been able to make, we have been led to believe, that more committee men than we had before supposed, and more church members, who were neither committee men nor ruling elders, have been commissioned to the Assembly, and have taken their seats accordingly—Two or three well ascertained cases of the latter kind—cases ascertained by the acknowledgment of the parties concerned—have lately been made known to us. We see not why the Assembly should have said or intimated, that the cases were either few or many; and we wish, on every account, that no reference whatever had been made to numbers. The correction of an abuse, admitted to have had an existence, was all that needed to be noticed. But when the Assembly state, as the ground of their proceeding, that the appointments in question are "inexpedient, and of questionable authority," we take leave, respectfully, but decisively, to dissent from a part of the statement. We believe that the authority of such appointments is not *questionable*, but *clearly* unconstitutional, and therefore destitute of all authority. To show this, has been the leading object of this extended paper, and our readers must judge, whether it has, or has not, been shown conclusively.

Review.

Our engagements through the month past have prevented our preparing an original review for the present number of our Miscellany, and we have not been favoured with one from our correspondents. We are quite sure, however, that our readers will not find this department of our work without interest, and we hope edification too, when they shall have read the following article, taken from the same number of the Christian Observer to which we were last month indebted.

In the Observer, four publications on the death of the Rev. Robert Hall, are reviewed in one article. We shall extract only what relates to the last two; which indeed consist almost wholly of quotations from the authors reviewed. These quotations contain an abbreviated account of the parentage, education, labours, sufferings and death, of the illustrious man to whom they relate: and such an account we wish that our work should contain, not only for the present gratification of ourselves and our

readers, but for the facility of reference, on occasions that may hereafter occur.

The first of the two publications from which the extracts are made, is entitled "The Destruction of the last Enemy: by the Rev. N. Bosworth:"—the second, "An Account of the Illness and Death of the late Rev. Robert Hall: by J. M. Chandler," who appears to have been the physician and intimate friend of Mr. Hall.

The Reviewers say—"Not having hitherto inserted in our pages any notice of his life, we copy from Mr. Bosworth's account the following memoranda."

"The late Rev. Robert Hall was born at the village of Arnsby, in Leicestershire, about eight miles from the county town, on the 2d of May, 1764. His father was an eminently pious minister of the gospel, and pastor of the Baptist church in the same village; a man endowed with many elements of greatness, a lively genius, and a penetrating mind; highly esteemed by all who knew him, and worthy of being the parent of such a son. The younger Hall gave early indications of those talents which afterwards astonished and delighted the world, and of that piety towards God which was the crowning grace of his character. He displayed an ardent thirst for knowledge, and intense application in the pursuit of it. Having reached the limit of village instruction, he was placed under the care of the celebrated Mr. Ryland, of Northampton, whose school was in high reputation, and where he was prepared for the Theological Academy in Bristol, which he entered in the year 1778, having been previously admitted into the church at Arnsby, to the great joy of his father. As early as twelve years of age he appears to have been engaged in prayer-meetings, and other religious exercises, in his father's congregation; and at the age of sixteen years and three months, having frequently addressed the people on religious topics, he was called to the ministry by the unanimous voice of the church, on the 13th of August, 1780. On his completion of the term at Bristol, he proceeded to the University of Aberdeen, where he took his degree of M. A. During his residence in this seat of learning, he cultivated his talents with uncommon assiduity and success, being brought into contact with many elevated minds, and some congenial spirits, who both communicated and received many salutary impressions, and called forth his powers to their loftiest exercise. On the conclusion of his course at Aberdeen, in 1783, he returned to Bristol as classical tutor in the academy. This situation he filled, with much reputation to himself and benefit to the students, until the year 1790, when, on the decease of the celebrated Mr. Robinson, pastor of the Baptist church at Cambridge, he was invited to preach there, and in the course of the same year he settled there as the successor of that extraordinary man. Talents, such as those of Mr. Hall, were not likely to remain long in obscurity; and the congregation was gradually increased by the addition of many persons who were attracted by his eloquence. The growth of his popularity, however, like that of every thing which is excellent, was at first but slow: his style of preaching was never that which first astonishes, and then disappoints. It was of too high an order to be immediately acceptable to those who had never been accustomed to any thing similar to it. His own people, however, regarded him all along with warm admiration, and his continuance among them only increased their attachment and veneration, until it was raised as high as human feeling could carry it. The increase of his congregation, though not rapid, was both continuous and permanent; and hence it became necessary to enlarge the place of worship, which was done, by subscription, in 1801.

"The fame of his talents continued to extend itself, until, by the addition to his hearers of many individuals and families from the town and neighbourhood—one family from a distance of sixteen miles—the meeting-house became as well filled as before its enlargement. Members of the University also frequently attended Mr. Hall's preaching. Among them were noticed several who are now popular and useful clergymen in the Established Church, and some of our senators, who received their first lessons in eloquence from the lips of Mr. Hall.

"Towards the close of the year 1804, it pleased Providence to afflict Mr. Hall with a distressing malady, which interrupted his labours for some months. The estimation in which he was held, was expressed by the deep and universal sympathy with which his case was regarded, not only in the congregation and the town, but in the University and the surrounding country, as well as among his friends at a distance. The sympathy excited by his illness, did not evaporate in feeling, but displayed itself also in a more substantial form. By the exertions

of his friends, a fund was raised, and an annuity purchased, which contributed very greatly to the comfort of his future life, and possibly to its prolongation.

"On the recovery of his health in the spring of 1805, he returned to his charge, and endeared himself, if possible, still more to his friends and the congregation, by his increased solicitude for their eternal welfare, and the growing spirituality of his own mind. But his permanent connexion with Cambridge was now approaching its termination, just at the time when his friends were more than ever rejoicing in his light, and when they were looking for the matured and abundant fruits of his long and faithful labours among them. In the inscrutable dispensations of Him whose ways are past finding out, Mr. Hall was visited by a recurrence of his disorder with exacerbated violence, in November, 1805; and although he recovered in great measure from this attack, it was deemed by the faculty essential to his complete restoration, that he should lay aside all publick labours, and abstain as much as possible from all strong excitement. The consequence of these events was his resignation of the pastoral office, on the 4th of March, 1806, which was communicated by him to the church in a very affecting letter. This was received with the most pungent sorrow, followed by that resignation to the Divine will which Christianity inspires.

"Having spent some time among his friends in Leicestershire, he took up his residence at Enderby, a secluded and pleasant village near Leicester, where, by a union of calm retirement with gentle occupation, he gradually regained his health, and with it his capacity for usefulness in the church. As his strength would bear the exercise, he occasionally preached to a small congregation in Harvey-lane, Leicester, which many years before had been under the care of the celebrated Dr. Carey, now of Serampore. From this small remnant of a church, he at length received and accepted an invitation to become their pastor, and laboured among them with great success for nearly twenty years, the attendance continuing to increase so as to render it necessary to enlarge the place of worship two or three times. On the death of the excellent Dr. Ryland, pastor of the church at Broadmead, Bristol, Mr. Hall was invited to succeed him. After long and anxious deliberation, he complied with the invitation, and removed thither in 1825. Here he passed the few remaining years of his life, instructing and delighting the multitudes who thronged to hear him; visiting, however, occasionally, as he had often done before, his Cambridge friends, and sometimes the metropolis, and other places."—pp. 20—27.

"We now turn to Mr. Chandler's 'Authentick Account of his Illness and Death;' a painfully interesting document, from which we extract the following medico-theological details."

"Throughout life, or at least from early youth, Mr. Hall was subject to acute pain in the back. When it is considered that this long-continued affliction was ascertained to have been occasioned by venal calculi, of a very singular if not unique conformation, it is surprising that his expression of suffering should have been so feeble, and his endurance of it so patient: but that under the severer goadings of these actual thorns in the flesh, he should rise superior to pain, and actually derive from it an additional excitement to his accustomed eloquence in preaching, and deliver on such occasions some of the richest and most brilliant of his discourses, was as strikingly illustrative of the order of his mind, as it is signally demonstrative of the perennial resources of Christianity."—p. 11.

"Whilst, on the one hand, we have to regret that the recumbent position rendered necessary by the pain, which continued more or less through life, deprived us of what otherwise we might have received from his pen; on the other hand, we owe much to this very affliction, by its giving occasion to so beautiful a display of the Christian graces, of patient resignation and general sympathy with the sufferings of others.

"Our esteemed friend was subject, during the last five or six years of his life, to sudden attacks of difficult breathing. These attacks, consisting of laboured circulation of the blood through the lungs, produced more of terrifick agony than of positive pain—a feeling as of impending dissolution, and that in one of its severest modes. So great was his distress, that he has often said to me, during and after an attack, that he could more easily suffer seven years unabated continuance of the pain in his back, acute as it was, than one half-hour of the conflict within his chest; and he always expressed a confidence, that if the attacks were to recur frequently, he should either not be able long to survive, or, (what he most dreaded,) he should be prevented from exercising himself in publick, and be laid aside, in a state of great affliction to himself, and of distress to his family.

"The diseases which occasioned these attacks, were ultimately ascertained to

have been a softened, and consequently weakened state of the muscular structure of the heart, and a chronick inflammatory process, going on in the interior membrane of the great arterial trunk."—pp. 12, 13.

"On Thursday, February 10th, Mr. Hall was attacked with a very severe paroxysm, by which he was prevented from preaching the usual sermon preparatory to the ordinance of the Lord's Supper; and with this attack commenced that tendency to augmentation of disease which so rapidly hastened his dismission. He appeared as well as usual on the preceding part of the day, and had not long before received the visit and executed the request of a friend, whom, on leaving, he attended in his customary manner to the door, and handed to her carriage. I spent an hour or two with him subsequently to this seizure; which I found, on inquiry, had commenced whilst he was in his study, preparing for the evening service. He sustained it for some time, expecting it might subside. On attempting, at length, to come down to the parlour, the symptoms were greatly aggravated by the exertion, which necessitated him to remain half-an-hour on the stairs before he could acquire power to proceed. He had endured the whole of this paroxysm alone, in the hope that he should recover without alarming his family, or disappointing his congregation; and had not some of his family discovered him, in the painful situation in which he was placed, it is probable that no one would have been aware of its occurrence.

"Our beloved pastor had for some time past, evinced a peculiar anxiety respecting the poorer part of his flock, and on a recent occasion he had publickly expressed his concern that they did not make themselves more familiar, by giving him more frequent invitations; telling them that he should feel even greater pleasure in visiting them than others, who could afford him more substantial entertainment. He referred to this subject with me, and spoke at some length, begging he might be informed of any whom I knew to be ill or in trouble, and expressed in general his full intention of visiting the sick and afflicted more assiduously. As he lay before me, scarcely rallied from a violent attack of unusual duration, talking with his usual fluency, and in a remarkable strain of humility, I could not but view him with surprise, evidencing, as he did, the highest intellectual vigour combined with the manifestation of the most lowly dispositions.

"I did not see Mr. Hall again until summoned, on Lord's-day morning, February 13th, when I visited him in conjunction with another medical friend. I found he had passed a dreadful night, suffering the acutest pain in the back in unusual combination with the most agonizing distress in the chest. The two affections were in their results most torturing; the one requiring constant recumbency, which directly aggravated the other; whilst the erect posture necessary to a mitigation of the agony of difficult respiration, was incompatible with his sufferings in the back. Having been kept, for many hours, in constant vibration between these opposite efforts at relief, and unrelieved by the usual, and even unusual, doses of opium, he was dejected and sunk to an alarming degree. Painful as it was to see a great and mighty spirit so prostrated by bodily infirmity, it was nevertheless edifying to witness the divine efficacy of Christian principle in sustaining an undeviating composure of mind. There was no murmuring, no repining, no irritable expression; but the most patient endurance of the aggravated sufferings. To a friend, who visited him this day, he said, 'Oh, my dear sir, I have suffered intense agony; but I have received unspeakable mercies—mercies unspeakable—unspeakable. I am the chief of sinners, and yet I have received the most abundant mercies.' For many hours, during the day, he suffered dreadfully, feeling as if he could not long survive. He was, however, relieved, towards evening, from the violence of distress; but being unable to exert himself without exciting a paroxysm, it became necessary to prepare a bed for him in the parlour, whence he was never more to pass, till borne by his afflicted people to the tomb.

"Mr. Hall was much relieved on Monday, but remained exceedingly weak. On Tuesday, he had so revived that our hopes were sanguine, expecting that, as on former occasions, his paroxysms would subside, and leave him in a short time again capable of publick duty."—pp. 18—23.

"On Wednesday, he was evidently not so well; and on Thursday his attacks augmented, both in frequency and force. He this day expressed his doubts whether he should preach the next Lord's-day; and that he did not know whether he should ever preach again, but that he remained in God's hand; that he was thankful it was so, for he would do every thing he thought best;—adding, 'I am God's creature, at his disposal; and that is a great mercy.'

"On Friday, he remarked to the friend who sat up with him through the night, in reply to a question, 'I have not one anxious thought either for life or death. What I dread most are dark days. I have

not had any yet: I hope I shall not have them.'

"On Saturday evening, we were all summoned to witness a more violent attack than any preceding. From this state, however, he was gradually recovered; but remained a long time much exhausted. His voice was very feeble, often inaudible; but when heard it was generally to express his thanks to one and another of his family and friends, for their attentions.

"It having been deemed unsafe to leave him this night merely in the hands of friends, I remained up with him. About twelve o'clock he went to bed, and soon passed into an apparently tranquil sleep. In this state he remained very quietly till towards one, when I perceived his chest beginning to heave. In a short time he awoke, and arose on his elbow, saying he must get up, and instantly sprang out of bed to obtain the relief to which the standing attitude was necessary. Almost immediately after gaining his usual position, as near as possible to the fire, a seizure of great severity, threatening to be suddenly fatal, succeeded. Becoming for a few moments insensible, bathed in cold perspirations, and pulseless, he sank down against me, sliding to the floor; so that I feared he would not rise again; but, having been with difficulty elevated on his feet, he recovered his recollection and volition, and threw his arm and weight across my shoulders, by which I was enabled to support him through an hour of intense suffering. When he was a little recovered, I asked him whether he felt much pain. He replied that his sufferings were great: 'but what, (he added,) are my sufferings to the sufferings of Christ? his sufferings were infinitely greater: his sufferings were complicated: God has been very merciful to me—very merciful: I am a poor creature —an unworthy creature; but God has been very kind—very merciful.' He then alluded to the character of the sufferings of crucifixion, remarking how intense and insufferable they must have been, and asked many minute questions on what I might suppose was the process by which crucifixion brought about death. He particularly inquired respecting the effect of pain—the nervous irritation—the thirst—the oppression of breathing—the disturbance of the circulation—and the hurried action of the heart, till the conversation gradually brought him to a consideration of his own distress; when he again reverted to the lightness of his sufferings when contrasted with those of Christ. He spoke of our Lord's enduring the contradiction of sinners against himself—of the ingratitude and unkindness he received from those for whom he went about doing good—of the combination of the mental and corporeal agonies sustained on the crosss—the length of time during which our Lord hung—the exhaustion occasioned, &c. He then remarked how differently he had been situated; that though he had endured as much or more than fell to the lot of most men, yet all had been in mercy. I here remarked to him that with most persons the days of ease and comfort were far more numerous than those of pain and sorrow. He replied 'But I have been a great sufferer in my time: it is, however, generally true; the dispensations of God have been merciful to me.' He then observed that a contemplation of the sufferings of Christ was the best antidote against impatience under any troubles we might experience: and recommended me to reflect much on this subject when in pain or distress, or in expectation of death." pp. 24—28.

"The subsequent part of the night was passed more quietly; not, however, without other attacks, but they were of a much slighter description. Towards morning he again went to bed, and passed into a quiet sleep, in which he remained undisturbed for a considerable time.

"During the Lord's day, he had several sections read to him, from Campbell's Gospels, a book he had with him the whole of the week, and with which he seemed particularly pleased, taking great delight in hearing one or another of his family read. On being informed, in the evening, that the afternoon had been devoted by his church to special prayer on his behalf, he expressed great pleasure, saying, 'I am glad of it, very glad of it— I am glad for their sakes, as well as my own.' Towards night there was a great alteration; his strength was much sunk, and his countenance altered. He expressed to the friend who was with him, his simple reliance on his Saviour, and repeated nearly the whole of Robinson's hymn, 'Come thou Fount of every blessing,' &c. During one of the paroxysms, he exclaimed to a friend, 'Why should a living man complain? a man for the punishment of his sins? I think I have not complained—have I, sir?—and I won't complain.'

Monday, February 21st, he seemed much more composed. On my entering his room early in the morning, he rose on his elbow, and immediately asked me, (not knowing that I had remained up,) if I had been well provided for, and if I had passed a comfortable night. He was thus attentive in his inquiries, to all who waited upon him, frequently expressing the most anxious concern for their comfort. In ad-

dressing one of his family, he said, 'Seek first the kingdom of God, and his righteousness, then all other things will be added. Yes, he will never leave you—he will never forsake you.' He had Campbell on the Gospels placed before him, in which he read to himself in his usual recumbent attitude. I left him between 1 and 2 o'clock, in this position, leaning on his elbow with apparently as much muscular vigour as ever. He certainly presented none of the features characteristic of a dying man. In a very short time, and before I had reached home, I was summoned to behold the last agonizing scene of this great and extraordinary man. His difficulty of breathing had suddenly increased to a dreadful and final paroxysm. Mrs. Hall, observing a fixation of his eyes, and an unusual expression on his countenance, and indeed in his whole manner, became alarmed by the sudden impression that he was dying, and exclaimed in great agitation, 'This can't be dying!' when he replied, 'It is death—it is death—death! Oh the sufferings of this body!' Mrs. Hall then asking him, 'But are you comfortable in your mind?' he immediately answered, 'Very comfortable—very comfortable:' and exclaimed, 'Come, Lord Jesus—Come'—— he then hesitated, as if incapable of bringing out the last word; and one of his daughters, involuntarily as it were, anticipated him by saying, 'Quickly!' on which her departing father gave her a look expressive of the most complacent delight.

"On entering his room, I found him sitting on the sofa, surrounded by his lamenting family; with one foot in hot water, and the other spasmodically grasping the edge of the bath; his frame waving in violent, almost convulsive heavings, sufficiently indicative of the process of dissolution. I hastened, though despairingly, to administer such stimulants as might possibly avert the threatening termination of life; and as I sat by his side for this purpose, he threw his arm over my shoulders for support, with a look of evident satisfaction that I was near him. He said to me 'I am dying: death is come at last: all will now be useless.' But whatever might be the degree of his suffering, (and great it must have been,) there was no failure of his mental vigour or composure. Indeed, so perfect was his consciousness, that in the midst of these last agonies, he intimated to me very shortly before the close, with his accustomed courteousness, a fear lest he should fatigue me by his pressure; and when his family, one after another, gave way in despair, he followed them with sympathizing looks, as they were obliged to be conveyed from the room. This was his last voluntary movement; for immediately a general convulsion seized him, and he quickly expired." pp. 29—38.

"Mr. Hall appears to have died from a failure of the vital powers of the heart, amidst the most vigorous energies of consciousness and volition; his placidity and complacency of spirit, says Mr. Chandler, being in striking contrast with the wild and powerful convulsions of a frame yielding in its full strength. But he died in faith; and of little comparative importance, therefore, is it what was the condition of the mortal frame, or even the immediate perceptions, joyful or painful, of the immortal spirit. It is enough to know that "the end is peace;" that to live being Christ, to die is gain: and gain unspeakable, we doubt not, through the infinite merits of his Saviour, was it to this much beloved and respected servant of Christ."

Literary and Philosophical Intelligence, etc.

Remarkable Conduct of a Horse.—Mr. Israel Abrahams, in the vicinity of this town, has a horse that will of his own accord, pump a sufficiency of water for all the other horses on the farm. We have witnessed him, when turned loose into the barn-yard, go directly to the pump, take the handle between his teeth, and throw the water with as much force, and almost as much regularity, as a man would, until he would pump enough for his companions and himself, when he would drink, and deliberately retire. No pains were ever taken, or means used, to learn him a business which proves a great accommodation to himself, and relieves his owner of considerable labour.—*Centreville (Ind.) Times.*

Destruction of Weeds in Garden Walks, &c.—Take 100 lbs. of water, 20 lbs. of quick lime, and 2 lbs. of flour of sulphur; boil them in an iron vessel, and after it is settled, draw the clear part off. When diluted as may be required, and paved and other walks well sprinkled with the preparation, no weeds, it is stated, will appear for many years.—*Recueil Ind.*

Protection of Firemen.—The Marchese Origo, of Rome, has devised a cheap and effective mode of protecting firemen. Their articles of dress are dipped in a solution of alumine and sulphate of lime; and when dry, are saturated with soap water. Firemen thus equipped have remained a quarter of an hour, exposed to an intense heat, without being in the least injured. These dresses do not cost more than ten dollars each. Flames may be extinguished also, by playing on them with a common engine, with a solution of sulphate of alumine, and common clay.

Smell of Paint Removed.—The offensive smell of oil cloths, varnishes, and paints, are said to be removed by chloric fumigation in a close room.

Remedy against Flies.—The odour of the oil of laurel is not disagreeable, and the stalls of butchers rubbed with it, are said not to be frequented with flies. The frames of glasses and pictures might be preserved in this way.

Maternal Tenderness in a Sparrow.—A sparrow, which had built her nest on the thatch-roof of a house, was observed to continue her regular visits long after the time when the young birds had taken their flight. This unusual circumstance continued throughout the year; and in the winter, a gentleman who had all along observed her, determined on investigating its cause. He therefore mounted a ladder, and found one of the young ones detained a prisoner, by means of a string of worsted, which formed part of the nest, having become accidentally twisted round its leg. Being thus incapacitated from procuring its own subsistence, it had been fed and sustained by the continued exertions of its mother.—*Raleigh Register.*

The New Volcano.—The Philomel brig of war, which left Malta harbour on Thursday afternoon, the 19th of July, with the masters of the St. Vincent and Ganges, to ascertain the correct particulars, &c. of the New Volcano Island, forming off Sciacco, in Sicily, discovered the object at one A. M., on Thursday, the 21st. At six, observed a thick smoke issuing apparently from the sea, the spot bearing N. W. ¾ W.; and, on steering in that direction, fell in with the Hind cutter at nine, which vessel had left Malta on Sunday the 17th, but had not yet reached the New Volcano, owing to calms. The island then bore N. W. by W., six or eight miles distant; at 9 deg. 45 min. the Philomel hove to, three miles to windward. Capt. Smith, with the two masters and Col. Bathurst, a passenger, left the vessels in boats, for the purpose of taking soundings as near as they could approach with safety, but had scarcely got one mile away, when the volcano burst out with a tremendous explosion, resembling the noise of a very heavy thunder storm, and *flames of fire*, like flashes of lightning. The boats were covered with black cinders, which also fell on board the vessel, and all around, to a distance of at least three miles from the volcano. The eruption, in all its fury, lasted seven minutes, and when the smoke had somewhat cleared away, the island had increased in size two-fold.

The volcano bursts out regularly at about every two hours, and emits all around it a suffocating sulphureous stench. On first making it, at a long distance, it resembles a cluster or grove of cypress trees. The English brig Bootle, of Liverpool, an American, and one or two foreign vessels were off the place.

Its precise latitude is 37 11 North, and longitude 12 44 East: the soundings in the vicinity, say 80 yards off the island, bearing N. E. are 70 to 75 fathoms; West, a quarter of a mile, 72 to 76 fathoms. At five and six miles distance they vary from 70 to 80 fathoms. The volcano appears composed mostly of cinders of a rusty black colour, having only a sprinkling of lava, of an oblong shape, and the island, as last seen on Friday, the 23d, was not less than three quarters of a mile in circumference. The N. W. point is the highest, say about 80 feet above the level of the sea, and lower towards the southern extremity. The S. E. side of the crater has fallen in to the level of the sea. The sea is drawn in with a very loud noise, and occasions an immense volume of white vapour to rise up in the air, curling and spreading high and wide; then succeeds rapidly the eruption of cinders and lava, thrown to the height of from 400 to 500 feet, and on some occasions to 1000 feet, forking and branching out in all directions in its ascent, and afterwards falling and pouring down in stupendous masses, with such violence as to cause a noise like heavy thunder, and making the sea for a considerable distance around one entire sheet of foam—altogether a sight not to be imagined.

Elasticity of Feathers.—The elasticity of feathers was well illustrated by an experiment lately performed in the library

of the Royal Institution, London, of immersing feathers, rumpled and bent in almost every direction, in boiling water, and on withdrawing them they were seen to have resumed their regular and natural form. This was accidentally discovered by a specimen of a foreign bird, the plumage of which had been very much rumpled, falling into some hot water, which restored it; and the process appears to be one that may prove of much advantage to the preservers of those beautiful animals.

The Whale, Thrasher, and Sword-Fish.—Captain Crow, in a work recently published, relates the following as having occurred on a voyage to Memel. One morning during a calm, when near the Hebrides, all hands were called up at three in the morning, to witness a battle between several fish called thrashers, and some sword fish on one side, and an enormous whale on the other. It was in the middle of summer, and the weather being clear, we had a fine opportunity of witnessing the contest. As soon as the whale's back appeared above the water, the thrashers springing several feet into the air, descended with great violence upon the object of their rancour, and inflicted upon him the most severe slaps with their tails, the sound of which resembled the reports of muskets fired at a distance. The sword-fish, in their turn, attacked the distressed whale, stabbing him from below; and thus beset on all sides and wounded, when the poor creature appeared, the water aronnd him was dyed with blood. In this manner they continued tormenting and wounding him for many hours, until we lost sight of him; and I have no doubt they in the end, accomplished his destruction.

A little year ago, and George IV. ruled in England and Hanover—Charles X. in France—Pius VIII. in Rome—Charles Felix in Sardinia—Francis Janvier in Naples—Anthony in Saxony—Pedro in Brazil—Charles in Brunswick—William in the Netherlands—Nicholas was undisputed Autocrat of Poland. Where are they now?—In the grave—in exile—or shorn of their dominions.

Professor Green, of this city, on a late visit to Summerville, N. J. analyzed some of the copper ores found near that place, and discovered in them a large per centage of gold. The amount of gold in the ores in New Jersey, is in a greater proportion than in many of those of North Carolina.

Religious Intelligence.

OBITUARY.

A portion of foreign religious intelligence which had been put in type for the present month, we have directed to be reserved for our next number, to make room for the following obituary article, which the friends of the deceased wished should, without delay, have a place in our pages. This article appears in an epistolary form; but it will, we think, be read with much interest. We particularly recommend the example of Captain Duffield, as a ruling elder in the Presbyterian church, to the special notice of such of our readers as sustain the same important office in their several churches. On the holders of this office, the prevalence of practical piety, in the congregations to which they belong, will, under God, always in a great measure depend; and, at the present time, we look to the influence and agency of our lay eldership, as an essential part of that instrumentality by which the purity, stability, prosperity and peace of the whole Presbyterian church in the United States must be—if they shall be—preserved and perpetuated.

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The reading of this brief memoir of a departed friend may afford you but little pleasure; and that you receive it, is attributable to the promise which I made at our last interview, that I would prepare and forward it to you. Forgive, my friend, its dulness, in consideration of its object, and of the simplicity of my purpose. I would record several particulars in relation to a Christian brother, removed from his labours to his rest, which depend entirely upon my own memory; I would exhibit a triumph of Divine grace; I would furnish you with a few incidents in the life of a Ruling Elder, the recollection of which is most agreeable to myself. How lamentably small is the number of those who know any thing of the spiritual character of the office of Ruling Elder, or of its dignity in the church of God!

John Potts Duffield was the son of Dr. Benjamin Duffield, a distinguished physician of Philadelphia, and was born in that city, November 2d, 1784.

His father was attached to the Episcopal church; and the son was baptized by him who is at this time senior bishop of Pennsylvania, and was reared as a member of the congregation at that time in his especial charge. Had the wishes of his father been gratified, he would have been educated for his own profession; but the death of Doctor Duffield, when he was only fifteen years old, defeated those wishes. He was permitted to choose his own calling, and became a sailor. From that time until the year 1811, he continued in what was then his favourite employment: he had passed from the subordinate place which at first he very properly occupied, to the command, and had made several voyages to India, to Europe, and to South America. He was a skilful navigator, and had acquired the confidence of all who were interested in his commercial enterprises.

He was twice happily married. His first marriage took place in 1811, from which time until his death, he continued to reside in Worcester county, Maryland: he was married a second time in 1821. Seven children survived him—three by his former and four by his second marriage.

With the skill and reputation of a sailor, Captain Duffield had acquired the vices, too common, alas! to his profession. I know not that he was sceptical or intemperate; but it is nevertheless true that he was a blasphemer—"that he walked in the counsel of the ungodly, and stood in the way of sinners, and sat in the seat of the scornful." Such was his character at the time of his first marriage, and such it continued until the spring of 1812. However much you may be surprised at the declaration, it gives me pleasure to charge the character of my friend with the sins of which he was guilty; and to enumerate his spiritual diseases in all their loathsomeness; "for where sin abounded, grace did afterwards much more abound," and over his besetting sins "he came off more than a conqueror through Him that loved him." There is nothing in the moral world comparable in beauty or grandeur with the church of Jesus Christ; and in the life of an individual, there is no period so interesting to Christian feelings, as that which translates him from "the kingdom of Satan into the kingdom of God's dear Son." Should this part of this memoir, then, be improperly minute, may I not hope that you will pardon me?

I have already said that Captain Duffield was first married in 1811: his wife was the pious daughter of a pious mother, and a member of the Presbyterian church in Snow-Hill, in full standing.* In the spring of 1812, to gratify her wishes, and perhaps some vain purpose of his own, he accompanied her to Snow-Hill, from their residence in the country a few miles distant, on the morning of Saturday: there were services in the Presbyterian church on that day, preparatory to the administration of the sacrament of the Lord's Supper on the next. They visited the house of a friend, who was a member of the church; and the subject of this memoir carried with him all his love of sin, and entire carelessness as to the interests of his soul or the wrath of God. He would not attend upon the religious services of that day. The gentleman whom he visited, on his return from church, found him preparing for some idle recreation; and to his friend's inquiry, "why he had not gone to church?" he replied, in some of those "grievous words" which generally "stir up strife." Such a man was John P. Duffield, on the morning of the next day, when he took his seat in the sanctuary of God, and so careless, hard hearted, and altogether in love with sin, he continued throughout the prefatory services and the sermon. But whilst the Reverend Stuart Williamson, at that time pastor of the church, was addressing a company of Christians seated at the table of the Lord, and celebrating his death, the barbed arrows of the Almighty reached his conscience; and he "wished (I quote substantially, if not precisely, his words to me) to be under the pavement of the church, or in any other place which would conceal him." From that time he ceased to be at "ease in Zion;" he read, he prayed, he meditated; but ashamed of the cause of his distress, he communicated his state of mind to no one, not even to his pious wife. But that he had "tasted the powers of the world to come," was soon discovered; and the manner of the discovery affected his feelings powerfully, the very last time I heard him allude to it, although about eighteen years had elapsed since the occurrence. He had retired to his chamber, to ask relief from Him "that giveth liberally to all men, and upbraideth not," but contrary to his custom on those occasions, neglected to lock his door; and whilst on his knees, engaged in importunate prayer, Mrs. Duffield entered the room, saw and com-

* I knew her long, and loved her much. One of the last sentences which she addressed to mortal ears, was, in substance: "Oh he [Christ] is inexpressibly precious to my soul."

prehended the whole matter, threw herself upon his neck, and bathed it with tears of joy. He no longer attempted to conceal his convictions of sin, but continued to seek deliverance from condemnation on account of it, until he found that Saviour "of whom Moses in the law and the prophets did write." In the autumn of the same year, he was admitted to full standing in the church in which he first trembled under the terrors of God's violated law; and in the succeeding year he was elected a Ruling Elder by the congregation, and solemnly set apart for that office, according to the form of government of the Presbyterian church. It cannot be improper to remark in this place, that after having investigated the subject, he considered the government of that branch of the Christian church to which he attached himself, as not only expedient, but most conformable to scriptural warrant; that he cordially received her doctrines, and greatly admired the simplicity of her worship.

Captain Duffield had great energy of character—"whatsoever his hands found to do, he did it with his might." He counted the cost of following Christ, before he assumed his cross; and he not only attempted the crucifixion of every lust, but as soon as he had obtained "a good hope through grace," he endeavoured to walk in all God's statutes and ordinances blameless.

Convinced that family worship was a duty in every Christian household, he instituted it very soon after he became a follower of Christ. In a confidential conversation upon the subject, he said, when he first commenced family worship he used a form of prayer. Because of his fluency, especially in prayer, the reason was inquired for; he replied, "he was afraid to trust his own feelings in so solemn a service, and that even with a book before him he had considerable trouble, for tears almost blinded him." He did not suppose that this remark would be repeated, or perhaps remembered, but what Christian can read it without desiring feelings like those which almost blinded him with tears? On all proper occasions he did not hesitate to avow that he was "on the Lord's side," or to rebuke sin, or to exhort sinners to repentance. In his piety, however, there was nothing obtrusive or showy. His whole deportment showed the power of faith, the effect of the religion of the heart upon the life; but except in religious exercises, taking "sweet counsel" with Christian friends, or discharging duties which weighed upon his conscience, his religion did not discover itself in words. In all his domestic relations he was most exemplary. As a master, a father, a husband, he was indulgent, affectionate, tender; but in all matters of duty, as the government of his family was regarded, he was uncompromising. I know not how often he has reminded me of the resolution of good old Joshua: "As for me and my house, we will serve the Lord." This sketch cannot show his moral influence in the community to which he belonged: and the services he rendered to that "little flock of which he was a member and an officer, will never be appreciated by those who survive him, until the coming of the great day "for which all other days were made."

As a Ruling Elder he "magnified his office." When duty required and circumstances permitted it, he never failed to attend the judicatories of the church; and as a member of the session, or a representative of a portion of the church in the higher ecclesiastical courts, he promptly contributed his aid to the correction of whatever he considered amiss, either in doctrine or discipline. He loved the Catholic church, but the congregation with which he was more immediately connected, was most dear to him. For the church in Snow Hill, he laboured indefatigably, and prayed frequently and fervently. From the death of the Rev. Mr. Williamson, in 1814, until 1818, the church had no pastor, and was favoured with only occasional and unfrequent supplies. During that period, the church was regularly opened for public worship, and the services (prayer, praise, and the reading of a sermon) were conducted by the session. Unless unavoidably prevented, Captain Duffield always appeared in the desk on those occasions. Many profitable sermons, and many fervent prayers have I heard from his lips, although he was no preacher; and in the discharge of this duty to the church he was faithful until the end of his life. I have seen him in very feeble health—his breast so much diseased that he could not *sing* the praises of his Maker, in which he took great pleasure—go into the desk and perform all the services. He said those services were frequently "inexpressibly sweet" to him. In prayer meetings he greatly delighted. For many years his house was regularly opened to all who chose to attend a meeting for social prayer; he generally conducted the exercises, and in a most acceptable manner. This was the case at the time of his death. The last time the congregation which had selected him for an "overseer," heard his voice, was at a prayer meeting, at the house of a member of the church, Thursday evening, the

14th of October, 1830. He had directed the meeting; had called upon such of his brethren as he chose to select for that purpose, to lead in prayer; had read the vith of Matthew, and exhorted the Christians present to avail themselves of their Christian privileges; to spend more time in prayer and communion with God, because with Him the prayers of Christians were prevalent and could effect wonders, even the building up of believers in their "most holy faith," and the conversion of sinners. After he had announced that the services would be concluded with the singing of the 84th hymn of Dr. Watts's second book, his respiration became so much embarrassed that he was unable to read the hymn; he handed the book to a friend, left the room, and never again appeared in a worshipping assembly.

The disease which caused Captain Duffield's death, was gout. It had preyed upon him for many years, and had assailed his whole body; its attacks were agonizing, and towards the end of his life became quite frequent. In the month of August, 1830, when his recovery from the attack which preceded his last sickness had just commenced, he was visited by a Christian brother. It was the sabbath, and he seemed "in the spirit on the Lord's day." The love of God, the salvation of souls, and the prosperity of the church, constituted the burthen of his thoughts and the subject of his conversation. His attention was called to a piece of soothing poetry; he read it attentively, and when he had finished it, remarked with swimming eyes, "it has gratified me much." He proceeded to exhort his visiter to be more faithful to the church than he had been; he said "he had endeavoured to serve the church, but at that time when he was aware that he had nearly done with the church on earth, he felt he had not done all his duty, and that he could only repent then of his barrenness."

The mind of Captain Duffield was of a superior order, and he was unusually fond of books. The bible he read diligently, and Scott's Commentary was a favourite work with him. To the inquiry of a friend, as to his seasons of devotion, his answer was, that "he was an early riser, and spent an hour in the morning reading the scriptures, in self-examination and prayer; and employed an hour in the evening in the same manner." He was a happy man! The summer before his death, whilst making some arrangements as to his property, in anticipation of that event, he was asked abruptly, "Are you afraid to die?"—"Not at all," was his answer. He proceeded to say "he did not know how fearfully he might be assaulted when engaged in the last conflict, but no fears of it disturbed him—*he was kept in peace.*" Such was the state of his mind for many years, indeed almost throughout his Christian life. Gloomy or rapturous seasons were not frequent with him—superior spiritual enjoyment he would call "a sweet season," or characterize it by some similar term. I believe that in most cases, just in proportion as a Christian is careful not only to forsake every known sin, but also to discharge every known duty, however mortifying to the flesh, just in that proportion will his life and death be peaceful and happy. Such was the case with the subject of this memoir. His death-bed resembled his life: both were peaceful. After his confinement, few were permitted to visit him, for talking increased his sufferings, and he was urged by his medical attendants to converse as little as possible. To one of them he said "my sufferings have been very great, but I trust I have not murmured, and hope I shall not be permitted to murmur. Jesus is all my hope—in him with all my imperfections I shall be received. I have not a doubt or fear as to my acceptance with God." His sufferings were not prolonged; on the morning of Sunday, October 24th, 1830, he "breathed his life out," and left a world of sin and sorrow for "a better country, even a heavenly." On the afternoon of Monday, an appropriate sermon was preached to a mourning congregation, from Job xiv. 1, by the Rev. Alexander Campbell, and his body committed to the earth, within a few feet of that church which he loved so much, and in which he had laboured so faithfully. Thus lived and died John P. Duffield. "Mark the perfect man, and behold the upright; for the end of that man is peace."

The Treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt of the following sums, for their Theological Seminary at Princeton, N. J., during the month of October last, viz.

Of Rev. John W. Scott, a quarter's rent, for the contingent fund -	$87 50
Of Rev. Mr. Schaffer, from Newton, in Newton Presbytery, Interest on the subscription for the Synods of New York and New Jersey professorship,	5 40
Total	$92 90

View of Publick Affairs.

EUROPE.

The last European dates which we have seen are from Liverpool, of the 22d of September, and from London of the 21st. Intelligence from France, by the way of England, is two days less recent. All Europe, with the exception perhaps of Sweden, Norway, and Denmark, is in a state of fearful agitation, which is not likely to be diminished, but greatly increased, by the fall of Warsaw—deplored by every friend of humanity, patriotism, heroic valour, and national freedom.

Britain.—The much contested Reform Bill passed the British House of Commons, in committee of the whole, on the 7th of September, and was made the order of the day, in the House, for the 12th. It was still under discussion in the Commons, at the date of the last advices; but its ultimate passage was not doubted. Much speculation, however, as to its fate in the House of Lords, was going on in the publick papers, and among all classes of the people in London, and almost throughout the kingdom. The coronation of the king and queen, after a delay of nearly a year, took place on the 8th of September. The expense and splendour of this ceremonial seems to have been considerably less than when George the IV. was crowned. The state of the nation, and of the world, is less favourable now than then, to expensive royal pageantry. The Duchess of Kent, with her daughter Victoria, the heiress apparent to the crown, absented themselves from the coronation. This has been the subject of much remark and inquiry among the London paragraphists. It seems that the Duchess of Kent, in virtue of her daughter's presumptive claim to the crown, demanded precedence for the expectant queen and herself, of all the other members of the royal family, in the arrangements for the coronation; and that Lord Grey, who had the ordering of this important concern, not being able to find a precedent for yielding to the demand, refused to grant it—on which the Duchess determined that she and her daughter would not attend at all. The harvest in every part of England had been uncommonly productive, and the weather for gathering it in had been favourable. The Countess of Mornington, said to have been the most aged peeress of England, died on the 17th of September. She was the mother of the Duke of Wellington, and of six other surviving children. There was considerable popular excitement occasioned in London, by the news of the fall of Warsaw, and the ministry were severely idculpated in some of the publick papers, for not having interposed more decisively and efficiently in behalf of the unhappy Poles.

France.—The army sent to Belgium, to deliver it from the Dutch invasion, has returned to France, with the exception of 12,000 men under General Barrois, left on the frontier of Belgium, at the request and the disposal of king Leopold. The Moniteur, a government paper, under date of "Sunday, Sept. 3d," says—"The Commander of the National Guards has issued an Order of the Day, dated to-day (3d September,) announcing that the king wishes to see the National Guard of Paris once more before the bad weather sets in, to testify his satisfaction for the services which it has rendered to the capital and to France, since the happy epoch of our regeneration. There are to be five reviews for this purpose in the course of September and October, viz. on the following Sundays:—11th and 25th September, and 9th and 23d October, in the courtyard of the Tuilleries and the Place de Carousel. The Marshal Commanding in Chief depends on the zeal of his comrades to render their success as complete and admirable in all respects as those that have preceded them." Every effort is manifestly made to keep the French soldiery, both of the National Guard and the troops of the line, attached and obedient to the powers that be. This, however, it is believed by many, will not be found practicable. Much uneasiness is apparent, and partial insurrections have broken out in several parts of the kingdom. The news of the fall of Warsaw had, at the date of the last intelligence, created great disturbances in Paris, and the popular indignation was high among the Parisians against the existing ministry, for not having taken a more decided part in favour of Poland. Nor was this confined to the populace of Paris. The liberal party in the Chamber of Deputies, with General Lafayette at their head, were loud in their complaints. It was believed that the ministry would be compelled to resign; and even this, it was thought by many, would not satisfy the popular mind—a third revolution was spoken of, and a war with Prussia, for having favoured the Russians against the Poles. Whether the government will be able to retain the confidence and obedience of the army, and thus secure its permanency in power, seems to be a dubious problem. Trade is greatly depressed in France in general, although it is said to be reviving at Havre. The harvest, though not absolutely bad, has been less productive than usual, and in some places the people are suffering for the want of food. It appears to us that if France had the ready command of all the means to sustain a war,

its declaration would soon take place; and it seems doubtful, taking things as they are, whether it can be long delayed. The question relative to the Peerage, whether it shall be hereditary or not, has greatly agitated the nation, and is not yet settled. The probability seems to be, that it will not be hereditary, and there is a republican party of considerable strength opposed to it altogether. Apprehension exists in France, as in almost every part of Europe, of the extension of the Cholera, till it shall have pervaded the whole. Admiral Roussin had arrived at Brest from Lisbon, with his squadron, and the captured Portugese prizes.

Spain.—The Paris Constitutional of September 18th contains the following article: "It is affirmed that the note lately presented by the Charge d'Affairs of France to the Cabinet of Madrid, contains the following phrase:—'That any protection given by the Government of his Catholic Majesty to the power which reigns *de facto* in Portugal, would be considered by France as a violation of the principle of non-intervention adopted by Europe; that France agreeing on this point with England, would energetically resist, in concert with that power, any co-operation tending to repulse the efforts of his Majesty Don Pedro, to enforce the rights of his august daughter.'—The Minister of Foreign Affairs has here something to think of, and the more so as it is affirmed that M. Sebastiani adds:—'That the entrance of a single Spanish soldier into the territory of Portugal would be considered by France as a declaration of war, and that consequently the troops of his Most Christian Majesty would immediately cross the Pyrennees'" If this statement is to be relied on, and it appears to be authentick, Ferdinand is reduced to the alternative of choosing between the desertion of his beloved Don Miguel and a war with France and Britain. How he will decide, time will disclose. The last arrival from Cadiz brings information that he has continued that port as one of free trade for another year to our merchants, notwithstanding a decree passed some months since, contravening a previous proclamation, declaring Cadiz a free port till a year's notice to the contrary should be given. The suspension of the operation of the decree, was obtained on the remonstrance of our minister at the Spanish court. A new insurrection is said to have broken out in the northern part of Spain, and a corps of 1500 old soldiers to be embodied to support it.

Portugal.—Another effort at revolution, of a pretty vigorous kind, was some time since made in Lisbon, and for a few hours, it promised success. The tyrant Don Miguel had to shut himself up in a place of safety; but his troops and adherents rallied and overcame the insurrectionists. He then came forth and took exemplary vengeance on his opposers. How long he will be sustained in his career of tyranny and cruelty we know not—of his ultimate fall, we have little doubt. Don Pedro and his daughter, the lawful heiress of the crown of Portugal, have been favourably received at the courts of both Britain and France; but whether these courts will interpose in his behalf, is not yet known.

Switzerland has not escaped the general agitation of Europe. In the Canton of Berne, especially, there has been, for some time past, and it yet continues, something like a civil war. The peasants have arrayed themselves in large numbers against their magistracy, complaining of grievous exactions and oppression. They have been once almost put down, but recently have again risen in greater numbers and more formidable array than before. Some of the other cantons are attempting to bring about a pacification, but the whole confederacy seems to be in danger of a convulsion.

Rome.—A letter from Rome, says the *Courier Français*, dated 22d of August ult. states that "never were misery and the want of money more dreadfully felt. Robberies and assassinations are perpetrated in open day."

Austria.—In Hungary there has been recently a most lamentable exhibition of popular delusion, increasing the horrors and the havock of that terrible disease, the cholera, to an extent too painful, almost, for recital. It appears that some use had been made of the chlorate of lime, for the purpose of preventing the progress of infection; but the disease proving to be generally and suddenly fatal, the ignorant and credulous peasantry, particularly in the counties of Zips and Zemplin, conceived the notion that the wells and springs of water had been designedly poisoned with this substance, by the physicians. This suspicion spread like a conflagration, and fear drove the people to madness. They murdered every physician they could seize, and every noble, priest, or land owner, in whose house the chlorate of lime could be found: no character, age, or sex, escaped their vengeance, if suspicion attached to the victim. Thus the combined influence of disease and delusion went on for a time, in the work of death and desolation. The number who perished is not ascertained, but it is mournfully great. The military force was called in to stay the rage of the populace, but for a time they successfully resisted it, and continued to inflict death in its most shocking and revolting forms, on all whom they suspected of being parties to the

poisoning of the wells. The military at length prevailed. Some of the leaders of the insurrection were taken and shot, and peace was restored. What horrible effects do ignorance and brutality produce when excited beyond restraint! The cholera had appeared at Vienna, but not generally, and was supposed to be on the decline.

Belgium.—King Leopold is represented as making great exertions to discipline his army, and has been permitted to take into his service several French Generals. He is called to reign over a country much distracted by parties, and suffering deeply from the effects of the late ill conducted revolutionary operations. He has skill, activity, and, we believe, firmness; and, if he is properly seconded by the people who have called him to be their chief, will, we hope, render them ultimately happy and prosperous; but it must require considerable time to produce these effects. There is still danger, it appears, that the war between Holland and Belgium will be renewed.

Poland.—No foreign news within our memory has caused us more unfeigned sorrow of heart, than the authentick intelligence brought by the last arrivals from Europe, that Warsaw has been captured by the Russians; and that the noble struggle of the Poles for their freedom is likely to be finally abortive. Internal dissentions seem to have had a principal agency in hastening, if not in essentially causing, this mournful event. Had the Poles remained united, and retained an unshaken confidence in the accomplished and devoted commander-in-chief of their army, it seems probable that winter would have compelled the Russians to retire, without the capture of Warsaw; and thus another year have been gained for organizing the means of defence—perhaps for the effectual interposition of foreign powers. But dissentions and discord in Warsaw, of the most reproachful character, confused and enfeebled every thing. Skrzynecki was obliged to resign the chief command; which he did in one of the most noble and interesting addresses to the army that ever a general made, and took his place among his fellow soldiers as a private volunteer. From that hour every thing, bad before, changed rapidly for the worse. The Russians, under the skilful direction of Marshal Paskewitch, made their regular approaches to Warsaw, with little hindrance and with uniform success. The city was summoned to surrender, and fourteen or fifteen days were allowed for deliberation. No satisfactory propositions were made to the Russian commander, although there was a frequent interchange of messengers and flags of truce. At length the Polish defences around the city and its suburbs were attempted by storm; and after a most sanguinary conflict, of two days' continuance, were carried. The remains of the Polish army retreated through Praga, with the purpose, it is said, of taking up a position at Modlin. But it would seem that all they can hope for is to make terms with their conquerors—They will probably be reduced to the necessity of either perishing in a desperate struggle, or of surrendering at discretion. The civil authorities of Warsaw met the Grand Duke Michael at one of the gates of the city, and presented him with bread and salt, as indicating that their lives were at his disposal. The Russians occupy the city, and it is said have spared the inhabitants, and established order—We wait for farther details. What is to be the consequence of this result of the Polish insurrection, is yet in the womb of Providence, whose ways are often dark and mysterious, but always wise and holy.

Greece.—It appears that a large part of Greece is in open rebellion against Capo d'Istria. The beautiful frigate Hellas has been burnt by the insurgents, and every thing appears to be in confusion.

Turkey, it is also reported, is in a very perturbed state, although the rebellious pachas have been put to the worse. The reigning Sultan is said to have rendered himself exceedingly unpopular, by his endeavours to change the Mohammedan usages, and to introduce European improvements. He has destroyed the Janisaries, but he has a still more formidable enemy in the Ulemas, the guardians of the Mohammedan faith; and it is believed that he must either change his course or lose his crown, and probably his head. One of the most awful and destructive conflagrations ever known, has destroyed nearly the whole of Pera—the commercial suburb of Constantinople, and the residence of distinguished foreigners. Our envoy, Commodore Porter, had arrived in the vessel that carried him out, with the commercial treaty ratified by our President and Senate, and awaiting the final ratification of the Sultan—Our want of space forbids, for the present month, a farther view of publick affairs—Our readers have before them the articles of the most interest.

ERRATA IN OUR PRESENT NUMBER.

Page 591, first column, line 8, for *have* read *has*.
do. second column, line 22, for *appear* read *appears*.

THE
MISSIONARY REPORTER.

EDITED BY J. T. RUSSELL, CORRESPONDING SECRETARY.

NOVEMBER 1, 1831.

SELECTIONS FOR THE MONTHLY CONCERT.

BOMBAY.

Extracts from the Journal of Mr. Stone.

October 8, 1830. Accompanied Mrs. Stone to two little hamlets in the suburbs of Bombay, in which she has two flourishing female schools. I went particularly to see two of her little scholars, who have been sick some time, and whom I found very sick. I gave them medicine, and spent two hours or more, while Mrs. Stone was examining her schools, in giving Christian instruction to the people. I hope some of the poor pagans in these hedges will be compelled, by the force of divine truth, to accept the invitation to the gospel feast.

17. Preached to an unusually large and attentive assembly of natives, among whom were twelve lame and blind beggar women, and eighty girls belonging to our female school. My subject was the love of God towards men, as displayed in giving his son to die for their redemption. While descanting on this delightful theme, which strings the harps of the heavenly world, I think my heart felt something of its flame. O that this love might penetrate and electrify the cold and cheerless hearts of these poor pagans, and tune them to the heavenly lay which angels sang over the gladdened plains of Bethlehem.

Nov. 10. While examining one of our schools in the morning, a Hindoo man presented me a letter written in Mahratta, which on reading I found to contain a request that he and his wife might be received into the Christian religion by being baptised. He stated that for two months past he had come to the house of Dajeeba, one of our candidates for baptism, and received Christian instruction from him. He says they believe Hindooism to be false; and the Christian religion true and therefore desire to forsake the one, and embrace the other. On conversing with them I found, that, though they had acquired some knowledge of Christianity, their views of its nature and doctrines were very obscure, as must be expected of those who have just began to emerge from the darkness of paganism, in which they have groped all their life time, into the feeble rays of the gospel light which have come to them only through the mind of one but imperfectly enlightened. I told them I would give them instruction daily, if they would call at my house; and when they should give us satisfactory evidence of having become real Christians, we would comply with their request. I have seen the man several times at the school before, and noticed that he was very attentive to my instructions to the children, but I never conversed with him before. How this should happen, I know not, as it is my usual practice to converse with all strangers whom I find in the school-rooms. This is the first Hindoo female, who has requested baptism of us.

13. Bapoo left us to return to his family at Panwell professedly to give his wife religious instruction to prepare her mind to consent to his receiving Christian baptism. He hopes to persuade her at least to renounce caste with him, so that they may live and eat together. Gave instruction to Dajeeba, and several teachers who called with him. In the evening, preached to several natives who had assembled in one of our schools, among whom were the man and woman who applied for baptism. Conversed with them individually. They appear to be sincere inquirers after truth.

14. About two hundred persons were present at the Mahratta service at the chapel this morning, eighty of whom were girls belonging to our female schools, and ten or twelve lame and blind beggar women. Dajeeba's mother, who said a few weeks since that her son might become a Christian if he would, but she was determined to die in the religion of her forefathers, has now become a constant attendant at the chapel.

16. Bapoo, who left me several days since to visit his family at Panwell, in order to give his wife Christian instruction, returned to-day, and says she is quite unwell, and is now residing with her father, who is a physician. He says she was not able to receive Christian instruction, and therefore he has not made up his mind when to be baptised. I advised him to return to her, and to give her instruction as she should be able to receive it, for if

she was dangerously sick, so much the more need to give her that instruction by which alone she can be saved. What he will do I know not. He seems much cast down. I suspect, though I have not asked him the question, that her friends have told Bapoo, if he violates his caste by uniting with the Christian Church, his wife shall not live with him. He asked me what he must do, if his wife would not consent to live with him in case he joined the church. I referred him to what Christ had said was necessary to be done in order to be his disciple.

GREECE.

JOURNAL OF MR. KING.

While on the Island of Tenos.

March 30, 1831. I called on the teacher of the Lancasterian school, and gave him a copy of the "Catechism of the History of Greece," lately printed at Malta. Was happy to find, that he had at length concluded (as he said) to have his scholars assembled on the Lord's day for the purpose of learning the gospel. The lesson, which he told me he had appointed for the ensuing Sabbath, was a part of Christ's sermon on the mount.

April 1. In the morning the Greek bishop called on Messrs. Robertson and Hill, who a few days previous had paid him a visit. While he was with Mr. R. I and my wife went in to see him. On my observing, that we had news from Rome, (with regard to the flight of the Pope,) he entered into a long conversation, in which he attempted to explain many prophecies in Daniel, Ezekiel, and the Revelation. With regard to the Revelation, he said, that each chapter contained the events of a hundred years, and that we were now thirty-one years advanced in the 19th chapter; that the two last chapters regard heavenly things, but all the rest things on earth; that about the year 1840 the Turks are to fall; and after their fall, all Christian churches are to be united, the Jews will become Christians, and all the heathen nations; so that all that dwell on the earth will become Christians, and remain so, for 500 years, as some suppose, and according to others, 1,000 years; then will ensue a defection, and then will come the end of the world.

2. Conversed with a Greek on the subject of confession to the priests, and the mode of partaking of the Lord's supper. He said he wished for some book, that would show him what was the practices of the apostles and early Christians, with regard to these things. For the practice of the apostles, I referred him to the New Testament.

5. Multitudes arrived from Syra, Myconos, and other places, in order to celebrate, the next day, the feast of the annunciation. Towards night, I went with my wife, and our Episcopal brethren, to the church of the Evangelistria, where was a singular display of the different costumes from various islands, and different parts of the Morea, and from Asia Minor.

When on my way to the church, a man came up to me with a plate, on which he begged me to put some money, in order to purchase powder to fire the next day in honor of the virgin Mary. I refused, however, to contribute, and took occasion to observe to him, that I did not like the use of powder at their feasts, and especially as they were in the habit of firing guns on the Lord's day, which was a sin; that their forefathers, who were Christians, did not thus profane that holy day, and that they were better Christians than we see now. "O," said he, "our forefathers eat meat, and were a different sort of men from what we are; now we wish for powder and a noise, and the Panagia (the virgin) desires it." Seeing that I would not give any thing, he began to threaten me, and said he would fire such heavy charges before my door as to break my windows. Of this I told him to beware, as he had now publicly threatened me, and if any damage was done, I should know whom to look for.

7. I walked to the little market place, and conversed with one or two persons I met there, on the subject of the gospel, lying wonders. &c. One of them said, that he had fought several battles for me with the people here, and that he was persuaded that the gospel was what we all ought to follow. He also spoke very freely against the lying wonders performed in the church of the Evangelistria.

Voyage to Athens.

8. Went on board a Hydriot vessel bound for Syra, Hydra, and Napoli. Found on board about one hundred passengers. Among these I distributed tracts, and placed a gospel, where any one, if disposed, might take it to read. Very soon little circles were seen here and there, reading and listening to the tracts and to the gospel. Among the passengers, was a Greek from Smyrna, and I found, that with his wife, mother, and sisters, I had formerly been acquainted. With him I entered into a long conversation on various religious subjects, and several listened while I endeavored to explain several points, which he seemed not fully to understand. Among these were circumcision, baptism, the passover, the Lord's supper, the Jewish

Sabbath, and the Lord's day. After speaking for some time on these subjects, I took the New Testament and read aloud the 11th chapter of St. Paul's epistle to the Romans, and spoke on the subject of the restoration of the Jews, and the feelings, which Christians ought to have towards them, and of the ingatherings of all nations.

16. In the morning we were near Ægina. Gave Niketoplos the gospel, and asked the captain, his men, and the passengers, if they would like to hear a chapter read. All said, yes, and he read audibly not only one chapter, but two or three, and we both occasionly made remarks upon what was read. About noon, we arrived at Ægina. There I met with a kind reception from various persons, and the commissary of police ordered a room for me, where I found myself very comfortably situated.

17. Sabbath. I rose at an early hour, and was delighted with the music of birds, which I have scarcely heard since I have been at Tenos. The air was mild, the sky serene, and my heart felt a lightness and joy, which it used sometimes to feel on a Sabbath morn in New England. Went to the principal church, where I saw swallows flitting about, and sparrows had made their nests near a picture, over the head of which was written a Greek phrase, which conveys the same idea, as "I AM." Longed to have the gospel preached to this perishing people. for whom I really felt pity and sorrow. The sparrows had indeed found a nest near the altar of the Lord, and my feelings would all have been in accordance with those of the psalmist (described in the xxxivth Psalm) had I not seen that likeness intended to represent Him, who has no likeness either in heaven or on earth!

After leaving the church, I met a man, whose countenance I recognized, but did not recollect his name. On meeting him, he stopped, inquired kindly after my health, and invited me to go with him to his house. On my way, I found him to be the celebrated teacher in the Central School, Mr. Gennadios, whom I had seen for a few moments, when at Ægina last year. With him I had a long conversation on a variety of subjects, and, among others, with regard to my opening a school at Athens. He said I should not find the least difficulty on the part of the people, that they thirsted for knowledge. In speaking of Niketoplos, he said, he thought him the best teacher for a Lancasterian school in Greece, and that I should do well to employ him for the present. With Mr. G. I was much pleased. He conversed like a man of talents, and of good sense, and as a warm friend to all my undertakings. His wife is an Athenian, and expressed great pleasure in the hope, that I should go to the place of her nativity to reside and establish a school.

ARKANSAS CHEROKEES.

EXTRACTS FROM A LETTER OF MR. WASHBURN, DATED AT DWIGHT.

Prevailing attention to religious instruction.

It is with feelings of thankfulness and joy, to which I cannot find full utterance, that I announce the fact that we are enjoying, to a considerable extent, a revival of religion among this poor people. Five natives now stand propounded for admission to the church. Ten others are rejoicing in hope; and, as far as we can judge, give us reason to hope for them, that they are indeed born from above. All these are persons living above us on the Salisau. In addition to these, we are permitted to rejoice over four of our dear Cherokee youth in the female school, as the children of God. For several months past there has been an unusual solemnity and tenderness upon the minds of a considerable number of the girls, which has convinced us that the good Spirit was striving with them. For a few weeks, the four alluded to have been rejoicing in the sense of pardon. We never saw youthful converts appear better. Several of the scholars, and more among the people, seem to be subjects of conviction more or less pungent; and many have their attention more solemnly arrested than ever before.

In the northeast part of the nation, bordering upon the wild settlements, there is also very considerable excitement among the Methodists. They have lately taken into their society about twenty persons connected with the Cherokees. Several of these had been professors in the old nation, and had fallen back and become desperately wicked. Others are serious persons, received as seekers; and a few others we hope are true converts.

This work is evidently of the Lord. It illustrates the sovereign freeness of his grace. The church here has for a long time been in a state of great coldness. A few have mourned and prayed in secret over our declensions; but as a church, we have been, and I fear still are, very far from what we ought to be. There is now evidently a waking up, and I hope we shall all soon be engaged with our whole hearts in seeking for the continuance and spread of the good work. Most of our native members are revived,

and I think this is the case with all, or nearly all the mission family here, as it is with our fellow laborers at Fairfield and Forks of Illinois.

We have three appointments for three days meetings in the nation, the first to begin next Friday. I believe all who love our Lord Jesus Christ among us have made these meetings the subject of special frequent prayer. I trust many will go to them under the influence of a heavenly unction, and we hope and pray and expect to witness displays of God's saving grace. We expect our brethren from Union will unite with us, and also some of our Methodist and Cumberland brethren from the white settlements.

Promising State of the Schools.

Our schools close to-morrow for the annual vacation. We can but feel great solicitude respecting the dear children, especially those who are going into neighborhoods where vice prevails. This is the case with some who are hoping, and with several who are anxious. May the good Shepherd preserve these lambs.

The girls school has made greater improvement the last year than ever before. A considerable number of the scholars entered school since January. Nine of them are between the age of five and eight years. All can read fluently in easy lessons, and with considerable ease in the New Testament. The youngest and most backward can answer nearly all the questions on the map of the world. The higher classes are as far advanced as any classes we have ever had in the school. All of them have made great improvements in the use of the needle, and in other labors. Their general behaviour, I can say without exaggeration, has been better than I have ever known in a company of equal number, and of the same age, in any place where I have been acquainted. Indeed they are a most interesting group of little girls and young women.

July 12.* I have just returned from the examination of the boys school. The exhibition of improvement made by them is very gratifying. They have made quite as good improvement as the females in every branch of study. The boys suffer by having too much time out of school at their own disposal. The influence of this is pernicious upon them as scholars, and especially upon their morals and the concerns of religion. There is a very great contrast in the appearance of the two schools in respect of religion. Not one of the boys gives evidence of piety—not one is the subject of real conviction. A few, we hope, are somewhat thoughtful. With their advancement in learning we are well satisfied—with their general deportment we have no reason to be greatly displeased; but we feel anxious for their souls. Shall they all finally perish! We commend them to the especial prayers of the Committee; we commend them to the God of grace who hears and answers prayer.

PROCEEDINGS OF PRESBYTERIES IN THE WEST.

[Deeming it a matter of great importance that our readers should be fully informed, respecting the official doings of those Presbyteries in the Valley of the Mississippi, which are friendly to the plans and operations of our Board, we shall devote a considerable portion of the present number of the Reporter, to the publication of the resolutions which have been formally adopted, on the subject of Missionary operations in the West, and in reference to the *Convention*, to be held at Cincinnati, in the 23d of the present month.]

PROCEEDINGS OF THE PRESBYTERY OF WEST LEXINGTON.

The Presbytery of West Lexington met in Walnut Hill church, on the 28th, 29th and 30th of Sept. 1831.

Wednesday 28th.—Presbytery resolved to receive the application of Mr. A. W. Campbell for ordination as a minister of the Gospel, and proceeded to examine him on Theology, Church History and Government, and his examination was sustained.

It was then agreed that the business respecting the Convention at Cincinnati, be the order of the day for to-morrow at 10 o'clock.

Thursday 29th.—Mr. R. J. Breckinridge was introduced to the notice of Presbytery as a candidate for the Gospel ministry. He was examined as to his acquaintance with experimental religion, and his motives in seeking this office, and his examination was sustained.

Presbytery then proceeded to the order of the day, when the following preamble and resolutions were presented by the Rev. R. Stuart, and adopted, with one or two dissenting voices, viz:—

Inasmuch as the General Assembly at its last meeting recommended to the judicatories of the churches in the valley of the Mississippi, to agree upon some plan for conducting Missions in the Western states; and inasmuch as it is proposed that delegates from all the Presbyteries in said valley meet in convention at Cincinnati on the 23d of November next, to consult upon a plan for conducting

said missions; the Presbytery of West Lexington, after taking the subject into serious and prayerful consideration, adopted the following resolutions:

1st. It is the opinion of this Presbytery that the Lord Jesus Christ has committed to his church, as a sacred deposit, the preaching of the gospel, the administration of ordinances and discipline, and all other things relative to its peace and prosperity.

2d. That the several different congregations of the Presbyterian church in the United States taken collectively constitute *one church*; and that "a representation of the whole should govern and determine in regard to every part, and to all the parts united, that is, that a majority shall govern."

3d. That "the General Assembly represents in one body all the particular churches of our denomination; that they constitute the bond of union, peace, correspondence and mutual confidence among all our churches," that to them belongs the power of superintending the concerns of the whole church, and that "they may *send missions* to any part to plant churches and supply vacancies."

4th. That the whole church is the only safe depository of these important powers, and we would deem it a departure from the principles of our Church Government for the church to relinquish "the power of conducting its own missions," and for that power to be vested in any body of men who are not appointed by, and directly responsible to the whole church.

5th. That no missionary be received in the churches within the bounds of this Presbytery, contrary to the provisions of the 18th chapter of the "Form of Government."

6th. That the delegates from this Presbytery to the Convention at Cincinnati, be instructed to oppose the adoption of any plan for conducting Missions in the Western States, which shall not be in accordance with the foregoing resolutions.

Nominations were then received for delegates to the Convention, and the following persons received the number of votes respectively attached to their names. *Ministers*—James Blythe, 19; Samuel Steel, 22; Nathan H. Hall, 8; Saml. V. Marshall, 1. *Elders*—Robert J. Breckinridge, 20; John R. Alexander, 15; John M. C. Irvine, 9; Benjamin Mills, 6.

Messrs. Blythe and Steel, Breckinridge and Alexander, were therefore duly elected.

Presbytery having heard a discourse from A. W. Campbell, which was sustained, proceeded to ordain him to the work of the Gospel ministry, by prayer and the laying on of the hands of the Presbytery.

S. STEEL, *Stated Clerk.*

RESOLUTIONS OF THE PRESBYTERY OF STEUBENVILLE.

At a very full meeting of the Presbytery of Steubenville at Beech Spring, October 5th; there being present fourteen Ministers, (the whole number of Presbytery,) and fourteen Ruling Elders, the following was unanimously adopted:

As this Presbytery "regard the transaction of Missionary business to be especially the duty of the Church in her distinctive character, and the present organization of the Board of Missions of the General Assembly as most consistent with the order which should be taken in this matter:"—Therefore resolved,

1. That as we desire but one General Assembly for the Presbyterian Church in these United States so we wish for no more than one Board for conducting Missionary operations within our bounds, to be directly under the control and supervision of the General Assembly, according to the Constitution of our Church.

2. That the Board of Missions of the General Assembly since is reorganization has been managed with an energy and wisdom entitling it to our continued confidence; and by its rapidly extending influence has clearly shown, that were all Presbyterians to unite in cordially cooperating in its plans, this Board would be abundantly competent, under the divine blessing, to carry on all Missionary operations within our Church.

3. That as we have nothing to do with the separate action of voluntary associations, employed in Missionary labors within our bounds, irresponsible to the Church, an amalgamation of the Missions of our Church as such, either in whole or in part, with the operations of the Home Missionary Society or any similar institution, is undesirable and unconstitutional; and that we regard the attempts which have been made to produce such an amalgamation, as the great source of the evils which have arisen, and the bitterness which has been excited on the subject of domestic Missions.

4. From the present aspect of the Presbyterian church, and the inroads which have been made, and are attempted further upon her integrity and purity, we feel bound to take a more decided stand in maintaining inviolate her principles of doctrine and government, and openly to disapprove of all such mea-

sures as tend to weaken or impair the soundness of the one, or the efficiency of the other, and such we believe to be the tendency of the Home Missionary Society in its operations within the Presbyterian church.

5. That while this Presbytery agree to send delegates to the proposed Convention at Cincinnati, on the 23d of November next, on the principles proposed by the West Lexington Presbytery; they clearly avow their determination to adhere *exclusively* to the General Assembly's Board of Missions, and hereby instruct their delegates to act upon this principle in such a convention.

Resolved unanimously, That the present state of the Presbyterian Church demands that it be a standing rule of this Presbytery, that every ordained minister or licentiate presenting a dismissal to this Presbytery, shall submit to a public examination on his views of Theology, before he is received as a member, or under its care.

A true extract,

CHARLES CLINTON BEATTY.
Stated Clerk.

PRESBYTERY OF REDSTONE.

At a meeting of the Presbytery of Redstone, October 4th, 1831, the following preamble was unanimously adopted, viz:

Whereas, a difference of opinion and practice exists among the members of the Presbyterian Church, in relation to the proper organ for conducting domestic missions, and as, in the opinion of this Presbytery, evils have arisen from the conflicting operations of the General Assembly's Board of Missions, and the American Home Missionary Society: and whereas the General Assembly, at its last meeting, adopted the following Resolution, viz.

"That in view of existing evils arising from the separate action of the Assembly's Board of Missions and the American Home Missionary Society in the West, it be recommended to the Synods of Ohio, Cincinnatti, Indiana, Illinois, Kentucky, Tennessee, West Tennessee, and the Presbyteries in the West, connected with them, to correspond with one another and devise a plan for carrying on Missions in the West, and report the result of their correspondence to the next General Assembly: it being understood that brethren in the West shall be left to adopt their own plan, and that any other Synods and Presbyteries, besides the above mentioned, in the Valley of the Mississippi, may be embraced in the correspondence if they desire it."

And whereas it is important that every Presbytery should freely express their views in relation to this important subject, and with a view to allay the excitement now existing and also to preserve the identity and distinctive character of the Presbyterian Church, this Presbytery considers it highly important that their views should be fairly and fully represented in the proposed convention.

Therefore, resolved, unanimously,—

1st. That it is expedient to appoint two delegates to attend the convention to be held in Cincinnati, on the 23d Nov. next.

2d. That this Presbytery have full confidence in the Board of Missions of the General Assembly of the Presbyterian Church, as the regularly constituted organ of Missionary operations, and deprecate a union with any irresponsible association or organized body for conducting domestic Missions, not amendable to any judicatory of our Church.

3d. That in the view of this Presbytery, the effort made to effect a union between the two Missionary institutions is a chief cause of the unhappy excitement now existing in the Church; and if followed up, threatens it with increasing discord and division. And that peace and harmony are not likely to be restored, except by abandoning all such efforts in future, and thus allowing each institution to pursue its own course without impediment or interference on the part of the other.

4th. That the delegates appointed to attend the Convention be instructed to exert their influence to procure a decision of the Convention in favor of the Assembly's Board of Missions, and that they oppose, with all their influence, whatever might tend to a union with any other body, not even concurring in a united agency for conducting Missionary operations in the West.

5th. That if the delegates should fail to carry the last resolution into effect, and a majority of the Convention should adopt any measures with a view to favor a union with any other body, that they be instructed to enter their protest, accompanied with their objections.

6th. That the Stated Clerk be insructed to furnish each delegate with a copy of these resolutions.

7th. That in case no one of the delegates appointed shall be able to attend, that the Stated Clerk be instructed to transmit a letter to the Convention stating the views and wishes of this Presbytery, as herein expressed.

Resolved, That the Stated Clerk transmit a copy of the above resolutions to the editors of the Presbyterian, and Christian Herald, for publication.

(A true copy.)

ROBERT JOHNSON, Stated Clerk.

PRESBYTERY OF CINCINNATI, OHIO.

The following account of the proceedings of this Presbytery is taken from the "Standard" of Oct. 14th, and we give the entire statement, because it would appear that the *rejected resolutions* express the sentiments of a decided majority of the *Churches* in that Presbytery.

At the late meeting of the Cincinnati Presbytery, a motion was made, for the appointment of delegates, to the Convention, which has been called to meet at Cincinnati, on Wednesday the 23d day of November next, at 2 o'clock in the afternoon. Some objections having been made to the phraseology of the motion, it was postponed, for the purpose of taking under consideration the following viz:

"Whereas the General Assembly of the Presbyterian Church at its last session did pass a resolution, which is as follows, viz:

'In view of existing evils resulting from the separate action of the Board of Missions of the General Assembly, and the American Home Missionary Society, the General Assembly *recommend* to the Synods of Ohio, Cincinnati, Kentucky, Tennessee, West Tennessee, Indiana, Illinois and the Presbyteries connected with the same, to CORRESPOND with each other, and endeavour to agree upon some plan for conducting domestic missions, in the Western States, and report the result of their CORRESPONDENCE to the next General Assembly. It being understood that the brethren in the West, be left to their freedom, to form any organization, which, in their judgment may best promote the cause of missions in these States: —and also that all the Synods and Presbyteries in the Valley of the Mississippi may be embraced in this CORRESPONDENCE provided they desire it.'

"Therefore in obedience to the *recommendation* above named, resolved that this Presbytery do approve of a *convention* to be held in Cincinnati, on the 23d day of November next, as the best method of *correspondence* and do now proceed to the appointment of delegates, in number and form as is usual in this Presbytery in appointing Commissioners to the General Assembly."—After much debate, the question was taken, by yeas and nays—twenty-one to nineteen. The same vote as was given in the case of Mr. Bushnell, with the addition of the Rev. James Kemper, to the minority, who was not present when the vote was taken in relation to Mr. B. We hope it will be distinctly understood that no one opposed the *recommendation* of the General Assembly—but there is a wide difference between an official *correspondence* of Synods and Presbyteries and an unofficial *convention*.

We hope also the churches will look at the majority of this Presbytery and ask themselves this question—What portion of the Presbyterian Church was represented in the Presbytery, by Messrs. Slack, Vail, Blanchard, Mahan and A. Johnson? Ask themselves another question—How many of this new-school majority are in the pay of the American Home Missionary Society?

In the minority were four Pastors, two stated supplies and thirteen Elders representing fourteen, out of twenty-one congregations; and yet, strange to tell, a *Convention* instead of a *Correspondence* was voted and the following delegates appointed, viz: Ministers—J. Thompson, J. Gallaher, A. Mahan—all new-school. Elders—J. Warren, R. Boal, new-school, and S. Newell. While this resolution for a Convention was under consideration a motion was made and seconded for postponement in order to take up the following preamble and resolutions which, after discussion, was decided in the negative.

"In view of the important subject submitted by the General Assembly to the consideration of Synods and Presbyteries in the Valley of the Mississippi, and on which this Presbytery is now called to deliberate, the devout gratitude of all the members ought to be offered to the great head of the Church, for the opportunity thus afforded to the Bishops and Elders representing this part of our spiritual Zion of expressing their cordial and unqualified approbation of the Board of Missions of the General Assembly of the Presbyterian Church, to which this Presbytery stands pledged as an Auxiliary and that such an expression may be fully and fairly given, the following resolutions are respectfully submitted.

1. *Resolved*, that the Presbyterian Church in these United States needs no new plan in order to carry on successfully Domestic Missions—the present organization of the Assembly's Board being simple, expansive, improvable and efficient, needing only the countenance, prayers, pecuniary aid and united efforts of all the churches to carry the gospel through the whole length and breadth of the land, and to prepare the way for sending it in every direction into heathen lands.

2. *Resolved*, that as there is no need for a new organization, so there is no necessity for holding a *convention*, for without any waste of time and money, all the

churches that adhere to the Presbyterian standards, can to the extent of their abilities co-operate with their own Board of Missions, and those congregations which desire to co-operate with an unecclesiastical society can as well be in connexion with the American Home Missionary Society as with any independent Western Institution.

3. *Resolved*, that should any new plan of Missionary operations be devised in the West, unless the institution be made exclusively auxiliary to the Assembly's Board of Missions, it will be giving the western churches three subjects of dispute instead of two, for it is evident that that the churches now attached to the General Assembly's Board of missions cannot conscientiously unite with any independent institution West or East.

4. *Resolved*, that should a majority of the Presbyteries and Synods in the Valley of the Mississippi agree to call a convention formed according to our constitutional ratio of representation that, —— be and they are hereby appointed to represent this Presbytery in said Convention and to use their best endeavours to secure the co-operation of all the churches with the General Assembly's Board of Missions, for the following reasons:

1st. Because the plans and operations of said Board of Missions have been attended with increasing and encouraging success ever since its re-organization in 1828.

2d. Because the blessing of God during the past year evidently attended their labours and the prospect for extensive usefulness was never more encouraging than at the present time.

3d. Because the pledge given by the Board of Missions, to supply feeble and destitute congregations throughout the Valley of the Mississippi within five years with a faithful and devoted ministry, should call forth the united prayers and efiorts of all the churches for the accomplishment of this great and good work.

4th. Because in the opinion of this Presbytery, the peace, unity and efficiency of the Presbyterian Church can be best preserved by all uniting with the Board of Missions of the General Assembly.

5th. Because the proposition now under consideration is substantially the same with those which were made last year—one for uniting the operations of the A. H. M. S. and Board of Missions, in the West, and the other for organizing an independent Western Missionary Society—the first of which was rejected and the last deemed inexpedient.

PRESBYTERY OF MIAMI, OHIO.

The following preamble and resolutions were adopted by our Presbytery at its late meeting almost unanimously, viz:

Whereas a resolution of the last General Assembly, has made it the duty of this Presbytery to state explicitly their views respecting the best method of conducting domestic missions in the west: and whereas a convention has been proposed. Therefore,

Resolved, 1. That in the opinion of this Presbytery, the entire management of domestic missions in the Presbyterian Church ought to be under the control of the General Assembly.

Resolved, 2. That this Presbytery do entirely acquiesce in the plan of conducting domestic missions which has already been adopted by the Assembly.

Resolved, 3. That although this Presbytery are fully convinced that the Home Missionary Society has under God been the instrument of great good, yet considering the present state of our churches, we feel it to be our duty to withdraw our auxiliary connexion from that Society.

Resolved, 4. This Presbytery are not aware that there exists at present sufficient reasons for calling a convention of the Western Churches, nevertheless, if the Synod of Cincinnati should be favorable to a Convention, in that case, resolved that D. V. McLean, minister, and William Lowry, Elder, be, and they hereby are, appointed delegates to attend said Convention, and that the Stated Clerk be required to furnish the delegation with a copy of these resolutions."

(A true copy.)
JAMES COE, *Stated Clerk.*

"E pluribus unum."

You are aware that the fact of there being ministers in the Presbyterian Church, who have never answered the questions required to be put to ministers at their ordination, has been again and again called in question. On enquiry at our late meeting, a candidate for membership was asked, whether he had ever answered those questions; he replied that he never had! They were therefore put to him and answered before his reception. Should you think it necessary that this fact and the foregoing resolutions, or either of them, should obtain publicity in your section of the church, you are at liberty to make such use of them as you think proper. And should the statement in the latter case be called in question you shall have all the evidence necessary. J.C.

REPORTS OF MISSIONARIES.

New York.

From the Rev. H. Halsey, Cambria, Niagara county, N. Y., Oct. 3, 1831.

I have administered the ordinance of the Lord's Supper three times; admitted eleven persons to the communion of the church; baptized six adults and thirteen infants; assisted in organizing a church in a neighbouring town, consisting of nineteen members; paid some attention to catechetical instruction, and the visiting of common schools, and attended Bible Classes and Sunday Schools. I have paid some attention to the circulation of Tracts, and the promotion of benevolent operations. No extensive or general attention to religion has been awakened, but individual cases of awakening and conversion have occurred. These however have been few, and it is to be feared that truth would compel the acknowledgment, that our present condition is one of spiritual declension.

The standard of benevolent effort in the church generally is low. Some few it is hoped, begin to understand the subject better than they have done.

Some of our Sabbath Schools flourish, but others languish.

Pennsylvania.

From the Rev. A. B. Quay, dated, Dillsburg, October 3d, 1831.

Revival in Dillsburg, York county, Pa.

Since my last report, I have had more to encourage and animate me in the glorious work of winning souls to Christ than ever before. The Lord has somewhat increased these feeble congregations to which I preach, with those whom I trust will be everlastingly saved. I think I intimated in my last report, that there were indications of good; that little cloud has come up over us, and a few mercy drops have fallen.

In June last, I was assisted by several of my brethren of the neighbouring churches, in holding a four days meeting in this place. I have no doubt the great Head of the Church was with us. It was a solemn season to many a soul. The members of the church appeared humbled and revived. Many of the careless and impenitent were awakened to an awful sense of their danger. At the anxious meeting held during the season, there were present perhaps about 40 or 50 who were anxiously enquiring, "What shall I do to be saved"? It appears that God has not yet forsaken us—new cases of awakening are still occurring. The Lord's Supper was administered here two weeks ago yesterday, when 16 were added on examination. Several others applied, who, we thought might be better prepared by putting them off until the the next communion, not that we supposed them *insincere*, but that they might have more time to pray over it, and make themselves more familiar with the nature of the ordinance. We are persuaded that it is not best to admit persons *too soon* (after their awakening) to the Lord's Table, but on the contrary, that it is often followed with painful consequences, both to themselves, and to those who admitted them.

There continues to be considerable excitement among us, though not so great as it was a few weeks ago. On the Sabbath previous to our communion here, the Supper was administered in Petersburg, when six were added on examination, and one on certificate. There is at present a general attention to the subject of religion there, though no unusual excitement. Now I think, I have reason to hope, that my *feeble labours* are not in vain in the Lord.

Virginia.

From the Rev. J. Paine, Warm Springs, Va. Sept. 16th, 1831.

Progress of a revival at Warm Springs, Virginia.

It affords me great cause of praise and gratitude, to be able to state, that the Lord still continues to bless us in this part of Zion. We have been greatly encouraged during the last few months, by seeing the work of the Lord prosper in our hands. We have every reason to believe, that the Lord has owned and blessed our poor endeavours, for the building up of his church in this part of Zion. The Eternal Spirit has been with us, has convinced many of sin, righteousness, and judgment to come, and has so operated upon their hearts, as to turn them from a love of sin, to a love of holiness and Truth. And our hearts' desire and prayer to God is, that he may pour out more abundantly of his Spirit until all "the redeemed of the Lord shall return, and come with singing unto Zion," with gladness and everlasting joy upon their heads. The state of things is more encouraging now, than it has been at any former period.

We have lately had a communion season at this place, which was indeed a season of refreshing from the presence of the Lord. *Twenty two* were added to the Church on examination and profession of their faith in Christ. Many (perhaps forty) are anxiously inquiring the way to Zion. The prospect of useful-

ness here is very considerable. But the labourers are few. The wants of this county (Bath) and some of the adjoining counties are great and pressing. Bath contains a population of upwards of 4000 souls, and all the Presbyterian preaching they enjoy is the one half of my labours. In Allegheny, an adjoining county—there is a still greater moral waste, no Presbyterian labours there. Can you not send us a Missionary of the right stamp to occupy this destitute field? Truly "the harvest is great, but the labourers are few. Pray that the Lord may continue to make bare his arm for our salvation.

INDIANA.

From the Rev. WM. SICKELS, dated, Rushville, Rush Co. Ind. Aug. 3, 1831.

The term for which my last commission was granted, has now expired, and I here transmit my report for the last six months. During the time included in this Report, I have preached ninety-eight sermons, besides other occasional addresses. Six persons have been added to the church on certificate, and one on examination; and I have recently found two or three persons who are deeply anxious, one of which gives some evidence of a saving change. These are tokens for good in the midst of a great deal that is discouraging. There is, however, a very respectful and serious attention to the preaching of the gospel on the Sabbath, and often much solemnity, but no general seriousness among the impenitent. I trust, however, that a considerable measure of religious knowledge has been acquired, and that in answer to our supplications, God will eventually quicken the seed sown, and cause it to bring forth fruit. One fourth of my time has been spent in the adjoining county of Henry, and I have occasionally visited and preached in Hancock. In these counties there are a few Presbyterians, but no organized church of our denomination. In one of these counties, I believe, no Presbyterian minister but myself, has ever preached. In Henry Co. there is now a prospect of organizing a small church. In all places where I have preached statedly, there are pretty good audiences, especially on the Sabbath. But the word preached seems to be attended with very little effect upon the minds of sinners. Sometimes indeed there is manifested a degree of thoughtfulness and relenting, which seem to say they are almost persuaded to make the "successful resolve." The tear is often seen to glisten in the eye, or steal silently down the cheek. With interest and hope, I have marked these indications of feeling, anticipating soon to see these persons turn their faces Zion-ward. But these anticipations have been but in a very few instances realized. Indeed the state of religion continues very low, not only in the field which I occupy, but throughout this whole region of country, and perhaps there is no part of the church where the gospel is more pointedly preached, or where its ministers are more laboriously employed in their vocation. But while we seem to be labouring almost in vain, our hearts are rejoiced by the tidings which reach us of the progress of the kingdom of our God and Saviour in other parts of the land. Placed as we are, by the Captain of the Lord's host as watchmen upon Zion's outer wall, we feel that great responsibility rests upon us, and as we are called to "endure hardness," to *contend* with hardness, and especially to *feel* much hardness in *our own hearts*, we realize our insufficiency, and sometimes detect the secret wish, that some other had been assigned us. But, my dear Sir, whilst we have the consciousness in our own hearts, that we never entered the ministry, for the sake of ease, or wealth, or earthly distinction, we are not disappointed, and trust that through the grace of Christ, we shall neither be removed nor *remove*, on account of the lack of any of these things.

A manifest change, for the better, has taken place in public manners, and morals in this county, within the last two or three years. Intemperance and profaneness have received a very decided check, and a more general attention is given to literary and religious instruction. It is not to be questioned that these effects have resulted from the influence of the gospel, which instructs, enlightens, and restrains many whom it never converts.

The Sabbath School cause has received a new impulse in this county, and great efforts are making to accomplish the purpose of the American Sunday School Union. In this county, there are now eleven or twelve schools, with a prospect that more will be established. The Methodist brethren are engaging with much interest in the work. At a Methodist camp-meeting in this vicinity, a few days ago, one of their ministers delivered a very excellent discourse on the subject of Sabbath Schools. One of the Society's Methodist Agents resides in this neighbourhood, and he has been very successful in removing the prejudices which existed among his denomination against the Sabbath School cause, I have myself established three new schools, which are in successful operation, and might have done more, but was convinced

that Mr. Havens the Methodist agent, could do most among his own people. My Bible classes, have still been continued.

Our meeting house in this place is so far advanced that we are able to use it for preaching. This I consider as a very great object accomplished. We have now a meeting house in each of my congregations, and are thus freed from those perplexities and inconveniences to which we have heretofore been subjected.

ILLINOIS.

From Mr. I. BENNETT, Paradise, Coles Co. Aug. 5th, 1831.

Increase and enlargement of new churches in the southern part of Illinois.

During the early part of this quarter, I rode two hasty circuits through my old field, thus twice visiting each of the churches within my former bounds. In the latter round, I was accompanied by brother Hamilton, a devoted agent of your Board; whose visit (it being that of an old class-mate) was peculiarly cheering to me in this land of strangers, while his labours for the time being, tended greatly to alleviate my burden. Considering that it is here yet the day of very small things, his success in the object of his agency, I think was by no means discouraging; which he probably has repeated to you before this period. After parting from him, I concluded to spend some time among the brethren of the two new congregations. And accordingly commencing with Gilead, a church recently formed in Jefferson Co., the organization of which was noticed in my last, I remained in a manner stationary two or three weeks. And here I was not a little rejoiced to discover that the interesting state of things, which commenced among this people last winter, still, in a great measure, continued;—though, in general, they have enjoyed preaching only monthly, and even that frequently interrupted. A very gradual, but delightful work of the divine Spirit has been progressing here ever since my first visit to the place. His awakening and life-giving power has attended the word to the hearts of a goodly number, of whom I have been favoured with seeing one after another coming out to tell what the Lord has done for their souls, and in almost every case their subsequent lives have hitherto afforded me more than an ordinary degree of satisfaction that their change is deep and genuine.—Six of these (as I once stated) were admitted to the communion of the church in the latter part of March; and seven more have since been received, who, together with two, that were, at the same time, received on certificate, made an accession of nine; an important addition to this little band of brethren, which previously consisted only of eleven members. And there are still some others indulging hopes, who we trust, will soon be visibly added to the people of God—yet there is one circumstance, which renders this little, but gracious work of the Lord, peculiarly interesting, that is, about one half of its subjects are young heads of families, who seemed very soon led to regard it not only as a duty, but as a precious privilege to worship God in the domestic circle, which has, as I believe, resulted in the erection of five family altars. They now have a Sabbath School, a Bible, a Tract, and a Temperance Society among them.

After this, with much reluctance I left this dear little group of disciples, and bent my way to the Embarras, in compliance with several earnest solicitations, to visit the Fair Prairie church, which was organized last fall, and then left ever since entirely destitute of preaching. —And after labouring a short time in this place, I obtained the aid of brother Bliss, in order that the brethren here might, for the first time, enjoy a communion season. This four day's meeting was evidently attended by the Saviour's smiles and life-giving presence; and made a precious blessing to this long famished church. Some of the saints seemed in a good measure excited to a solemn sense of their duty—several of the unregenerate were awakened to an alarming view of their sin and danger; and a few, as we trust, have found the Saviour precious to their souls; and in a word, all things which appeared gloomy before, assumed and still continue to wear a much more encouraging aspect, which evinces the presence of the Son of Righteousness. Fourteen were added to the people of God, three on examination, and eleven on certificate; and the prospect that some more will soon be received is very cheering. And I think that if they could have stated preaching here (which the brethren are amazingly anxious to obtain) with the blessing of God this would ere long become an extensive and flourishing church.

They have two small Sabbath Schools here, and a Tract Society; and at the meeting above mentioned a County Bible Society was organized, into which the people entered with a remarkable degree of cheerfulness and energy, notwithstanding the virulent opposition which this heaven born cause has met from the deplorable *ignorance*, or else desperate *depravity* of several here, who (horribile

dictu) *call* themselves the "ministers of Christ."

Soon after my arrival here, having but one church to preach to, I found a little leisure to explore the adjacent country. —And in this tour Providence directed my way to the forks of the Embarras, about 25 or 30 miles up the river.— There I fell into a settlement, which appeared to afford an inviting field of labor, especially as there were in this place scattered abroad a number of the lost sheep of the house of Israel. Consequently I was induced, for several times, to repeat my visit, till the services of brother Bliss could also be obtained here, when a new church was organized, with the name of Bethel, consisting of seventeen members, who were received on certificate.

The brethren of this congregation, and also those of the other two new churches, (Gilead and Fair Prairie) each contemplate the erection of a house of worship during the ensuing fall.—And may the Lord encourage them in it.

Michican Territory.

From the Rev. R. Sears, dated, White Pigeon, St. Joseph's County, Oct. 4th, 1831.

A Church organized, and enlarged, at Saline, Mich. Ter.

On arriving at that place, (Saline) I learnt that a Presbyterian Church, consisting of twelve members, regularly organized at Newark, Wayne County, N. Y. had recently settled in the town, but had not yet, by any public act, been made known as a Church. I proposed that this should be done on the next Sabbath. Accordingly, at the close of the morning service, the records of their organization, with their confession of faith and covenant, were publicly read, and they resolved to take the name of the Presbyterian Church of Saline, and proceed to act as such. After this, I was requested to tarry there awhile longer, until the people could become incorporated into a regular Presbyterian Society, according to the law of the territory. Consequently I continued there four Sabbaths longer, and in visiting round among the people, found Presbyterian members from different places, many of them recently come in, sufficient, when actually connected with the above-mentioned Church, to increase its number to about thirty. The necessary measures for incorporating a Society were taken, after which I left them. While there I preached in a wood-house, at a tavern, into which a back room of the tavern opened, and at the end of which was another room, a very comfortable place for summer, but not at all suitable for cold weather. The audience consisted of from forty to sixty persons, who seemed to pay good attention. The people calculated to build a large school house, in which public worship might be held; but as many of them had their own houses yet to build, it will be late in the fall, before that work can be accomplished, if it be done at all this season. From the character of the people, however, I think they will persevere, and in time become a good congregation.

Florida.

From the Rev. E. H. Snowden, St. Augustine, E. F. Sept. 5th, 1831.

Soon after the receipt of your commission I came to this place and entered upon my ministerial duties. The Sabbath after my arrival, the Presbyterian congregation convened for the first time in the new building, which has been for years erecting, and which, though not entirely completed, affords very pleasant accommodations. Most joyous were the feelings of the people of God on this occasion. They had been in the wilderness for almost ten years, without rest or shelter; and it was truly cheering to their hearts to be permitted to worship in their tabernacle, having none to molest or make them afraid. Since that time the work of consolidation has gone on and we are now in a fair way to establish a respectable congregation.

Since my arrival, our Sabbath School which was in a languishing state, has received a friendly impulse. Several persons who have never before manifested any interest in the subject, have, within a few months come forward as teachers, and appear to be actively engaged in their work. Our Sabbath School library needs many additions. Most of the books having been read by all the scholars, but for this we must look to benevolence abroad. Is there no fund at the disposal of your society, from which we might obtain a supply? The wealthy are contributing of their abundance to supply the Valley of the Mississippi: is not our section of the country as important, and our claim equally strong? Although we are now under the American government, it should be remembered we have but recently passed from a foreign power, and are still surrounded by Catholicism. There has been an advance in morals and religion. Not long since a few females were seen going from house to house to collect children and explain to the people what a Sabbath School was.

Now we have four. The Spirit, of doing good on this small scale is extending into the interior where a number have this summer commenced operations under favourable auspices. Four weeks ago a Female Tract Society was formed which now consists of between forty and fifty members. I have proposed the monthly distribution of tracts which will be carried into effect as soon as tracts can be procured from the Parent Society.

I hope you will send on missionaries to Florida: but I would advise none to come who cannot endure hardness as good soldiers of Jesus Christ. They must labour long and faithfully with but little apparent success. In conclusion I would pray that the Lord may smile upon you in all your measures—guide you in all your deliberations, and cause the gospel as preached by your missionaries to be the power of God unto salvation.

MISCELLANEOUS.

A LOUD CALL FOR A MISSIONARY.

The following is an extract from a letter recently received by one of our agents in the West, from Genl. Joseph M. Street, U. S. Ind. Agt. at Prairie du Chien. We hope it may meet the eye, reach the heart, and secure the services of some devoted preacher of the Gospel.

"There are about 400 inhabitants exclusive of the Army, which is generally 2 or 300souls. Of these we can expect little help. The inhabitants, with the exception of 20 or 30 persons, are all Roman Catholics.

Of the few, who are not Catholics, only 5 or 6 could be counted on for help, and some of these are poor. There is a settlement about 30 miles off, of 15 or 20 families, where about as much would be given as here. I think the two places might give from 75 to $100. I would board a minister free of any charge at my house, with his horse. Capt. L——— says he would do the same. This would help some. If he only designed to preach here, no horse would be required; if at Cassville 30 miles, he would want a horse. At Cassville are several pious, and many anxious for preaching.

Certainly my dear sir, if any part of the world is destitute and loudly calls upon the notice of the Board, it is those two places especially *this*. Besides the inhabitants, so large a number of Officers and soldiers ought to have preaching. It is alarming to reflect upon so many immortal souls in the depths of misery—under a fatal delusion, hurrying on to eternal ruin. I do hope the Board will consider our case—and that the Lord will *constrain* some one of their faithful ministers to come over to us. O! it is distressing to see the ignorarnce, stupidity, and delusion of some, and the daring impiety of others."

PROGRESS OF TEMPERANCE.

The following brief statements are extracted from recent reports of the Missionaries of the Board in different sections of our country.

Maryland, Kent. Co. "I delivered an address on temperance, where we formed a temperance Society on the plan of total abstinence, and a number of the most respectable citizens, Presbyterians, Methodists, and Episcopalians, of both sexes joined it. I hope it will do much good, for I have smelled the liquor, in the breath of the young men with whom I conversed after sermon."

Ohio, Wayne Co. "A Temperance Society has been formed in one of my congregations, consisting of about thirty members. A number more, it is expected, will shortly join the Society. This good cause is rapidly progressing. I had the pleasure of attending the anniversary of the Wayne Co. Temperance Society in Wooster. The meeting was interesting, and about *fifty* added their names to the list."

Preble Co. "The Temperance cause is gaining ground. We have had several speeches on the subject—the majority of this town is favourable to Temperance."

Indiana, Rush Co. "The Temperance reformation has had a very considerable influence even among those who have never become members of any society. There are whole neighborhoods in this county, in which the work is done without ardent spirits, and in others where it is still used, the quantity is greatly diminished. Many are ashamed to drink in the presence of temperance men, and others will hardly do it without some apology."

Indiana, Dearborn Co. "Through many hindrances the temperance cause is rapidly advancing. We have formed at this place the Dearborn County Temperance Society," which numbered within the first few weeks of its existence, 83 recruits to the ranks of abstinence. Among these is a man of fine talents who is reformed from an 18 year's course of drunkenness. Already his heart—his features—his dress exhibit the decided benefits of the reformation. Should we not rejoice to see him delivered "whom

Satan hath bound, lo! these 18 years?" To this County Society there is already one auxiliary, the like of which we hope soon to see planted in every township of the County. The whole accession of Temperance professors since my last, is 145, embracing much of the respectability and influence of the vicinity.

BORDER DARKNESS AND CRIMES.

A Missionary of our Board who has been stationed for a considerable time, in the frontier settlements of the South West, bordering upon the Indian country, in a recent communication, gives the following appalling description of the State of Society around him.

"I have sometimes thought it my duty to myself and to the Society to speak more fully and more particularly respecting the people amidst whom I dwell. Christianity blushes that I should record the scenes transacted here for the world to know. Heathens might stand and wonder that men with the Bible in their hands and in the light of gospel truth, should so trample on the ordinances and institutions of the Gospel—and humanity mourns for the depravity of heart daily manifest in the degradation of human power. I speak advisedly, the Sabbath is made a day of business and recreation, by the majority;—professing christians are not at all scrupulous about making it a day of journeying. The name of the Lord is most profaned on the most trifling occasions. Children are gathered at the corners of the streets, and taught to utter the most horrid oaths and imprecations. The *Father*, while dandling the prattler on his knee, *instructs his little child to say the "Swearers Prayer,"* perhaps the mother is the object of the infantile cursing for some trifling chastisement. While the little ones are taught to utter words they do not understand, great care is taken to inflame the tender heart with the spirit of the Prince of darkness. Here perhaps we may account for the reason why these children find use for such language only when they are angry.

Drunkenness is unblushing; and lewdness is not ashamed to walk abroad, unveiled in day-light. The anti-republican practice of treating with "ardent spirits" for electioneering purposes prevails here not only in this county, but others, to an alarming extent.

Bacchanalian revels are not uncommon, in which not only drunkenness and debauchery, but sometimes the most fearful trifling with the solemn worship and sacred ordinances of God's house are practised. I might here descend to particulars, but perhaps not with propriety. When I have said this, and declare it to be in my opinion the characteristic of the majority of the population in this region, I have said no more than may perhaps be said of a few dark corners of Christendom, (though I have never seen them,) but more than this may be said of us in truth, for ignorance is so universal, the degradation of manners and morals is so great, that there seems to be no foundation for forming good society, or a decidedly pious tone of feeling. There are some reasons why society should be of the lowest order here. There are some very honourable exceptions to the character here given, but, as it respects the majority, in my opinion this must stand. I pray not that the Lord would take us out of the world, but that he would work a mighty work of grace for us. I relate these things to you, sir, not from any ill will to my neighbours—nor because I believe that the truth of God and the ordinances of the gospel are to be used without producing their effect—nor to persuade you that they are entirely without effect here; but that you in your extended and extending plans of bringing glory to God and happiness to man, may not act unadvisedly toward us; and that I as a servant of the Lord Jesus Christ, measurably at your disposal, may receive your friendly aid and counsel.

Commendable zeal for the Truth.

A Missionary in the State of Ohio, says,

"Many persons in this region are alarmed at the idea of corruption in the Presbyterian Church, a few have attached themselves to other Calvinistic bodies. Our ministers must adhere to the doctrines of our church or many of their people will forsake them; they cannot all be induced to renounce our Form of sound words and doctrines of the Bibles, and lead into every scheme of accommodation between truth and error, or speculations of what is falsely called philosophy."

APPOINTMENTS

From September 20th to November 1st.

Agreeably to an intimation given in the last Reporter, we now have the pleasure of presenting an unusually large number of new Missionary appointments. It will be perceived from the following list, that the *twenty-four* Missionaries appointed, are to

be located in *twelve* different states and territories, viz. Florida 1, Louisiana 1, Mississippi 1, Illinois 3, Indiana 1, Ohio 3, Alabama 1, Georgia 1, North Carolina 1, Virginia 3, Pennsylvania 7, New Jersey 1. It will also be perceived, that no less than *sixteen* of these Missionaries have been commissioned to labour in *ten* different states at the south and west. Three of the number will be sustained entirely by the people; and twenty-one will receive aid from the Board. *Twelve* of these Missionaries are from the Theological Seminary at Princeton, N. J.; and to most of them the Board have been under the necessity of *advancing* a portion of their salary, sufficient to carry them to their respective fields of labour. *Fifteen* of our Missionaries are young *licentiates*, and their *ordination* will of course, and in accordance with the decided preference of our Board, be left entirely to the discretion of the several Presbyteries, within whose bounds they may labour. We need hardly remind the churches, that the Board are, at present, in *great want of funds;* and we make no other appeal for immediate pecuniary assistance, than that which arises from this simple statement of facts.

Mr. John M. Harris for six months, to the city of New Orleans, Louisiana.

Rev. M'Knight Williamson for one year, to Papertown and Dickinson, Pa.

Mr. John Patten for three months, to Oxford and West Nottingham, Pa.

Mr. Joseph Mahon for six months, to the western part of Perry county, and yicinity, Pa.

Mr. Robert Davidson for one year, to Indiana, under the direction of the Corresponding Executive Committee of Crawfordsville Presbytery.

Mr. Robert H. Lilly for one year, under the Corresponding Executive Committee at Cincinnati or Louisville.

Mr. S. S. McRoberts for one year to Vicksburg, Mississippi, or Plains East Baton Rouge, Louisiana.

Mr. J. D. Matthews for one year, to St. Mary's, Georgia.

Rev. A. M'Cready for one year, to Middle Brook, Union, and Beaver Dam, Pennsylvania.

Mr. Robert Glenn for one year, to Sandy Lake and vicinity, Pa.

Rev. W. R. Smith for one year, to the Valley of the Mississippi.

Rev. S. H. Morrison for one year, to Russellville and Bethel Green, Alabama.

Rev. Isaac Chase for one year, in the vicinity of Washington, North Carolina, under the direction of Rev. James Weatherby.

Rev. W. K. Stewart for one year, Missionary Agent for the *State of Illinois*.

Rev. Thomas Smith for one year, to Tallahassee, Florida.

Mr. A. O. B. Ogden for one year, to the Valley of Kenhawa, Virginia.

Mr. Alex. Ewing for one year, to Carmi and Sharon, Illinois.

Mr. J. P. Hudson for one year, to the Presbytery of Winchester, Virginia.

Rev. J. Larzalere for one year, to Tinicum and vicinity, Pa.

Rev. Alex. Heberton for one year, to Allentown and vicinity, Pa.

Mr. James Wycoff for one year, to the first and second churches of Stillwater and vicinity, New Jersey.

Mr. James Anderson for four months, to the Presbytery of Hartford.

Mr. Rezeau Brown for one year, to Morgantown and vicinity, Virginia.

Mr. Wm. J. Gibson for one year to Morrisville, vicinity of Philadelphia.

RE-APPOINTMENTS.

Rev. John C. Campbell for one year, to New Hope, Vigo county, Indiana, and New Providence, Edgar county, Illinois.

Rev. P. Chamberlain for one year, to the Presbytery of Erie.

Rev. E. Hart for one year, to Springfield and Elk Creek, Pa.

Rev. A. Leonard for one year, to Truro and Lithopolis, Ohio.

Rev. J. L. Edgarton, for one year to Constable, Franklin county, New York.

Rev. Isaac Reed for one year, to Bedford, Lawrence co., Oak Ridge, Jackson co., and Richland Creek settlement, Indiana.

Rev. W. Brobston for one year, to Elizabethtown, Brown Marsh, South River, and Big Swamp, North Carolina.

Rev. Alvan Coe for four months, in Michigan and North Western Territories, among the Chippewa Indians.

Rev. R. H. Chapman, D.D., for one year, to Tipton county, Tenn.

Rev. Joseph Myers for one year, to Brockport, New York.

Mr. J. J. Rice for one year, to Dutch Neck, New Jersey.

Rev. A. Aten for one year, to New Jersey and Winchester, Preble county, and Jacksonburg, Butler county, Ohio.

Rev. T. E. Hughes for six months, to Dunlapsville and vicinity, Indiana.

Rev. David Monfort, for one year to Franklin and vicinity, Johnson county, Indiana.

Mr. J. A. Mitchell for two months, to the Presbytery of Harmony, South Carolina.

LETTERS RECEIVED

From September 20th to October 25th.

A. M'Iver, N. C., W. C. Anderson, Pa., S. Montgomery, Va., J. Ayers, Pa., T. Root, Ala., O. E. Snowden, Florida, A. Steele, Geo. 2, R. H. Lilly, N. J., A. Leonard, O., Elders, Constable, N. Y., J. Smith, Pa., I. Chase, N. Y. 2, W. Ellison, O., J. W. Robinson, Geo., R. H. Hill, Ky., G. W. Hampson, Pa., I. N. Candee, N. J. 2, N. Murray, Pa., W. Brobston, N. C., J. Wilson, N. Y., I. Reed, Ia. 2, A. O. Patterson, Pa. 2, A. Coe and W. Andrews, O., A. N. M'Fall, S. C., R. Brown, N. J. 3, C. Cist, O., J. Alexander, Tenn., Z. Baird, S. C., G. W. Ashbridge, Ky., T. Barr, O. 2, W. R. Smith, Pa., J. S. Irvin, O., W. J. Frazier, Ill., J. Eaton and P. Chamberlain, Pa., A. Hamilton, Pa., J. Andrews, Pa., A. O. B. Ogden, N. J. 2, J. J. Rice, N. J., N. L. Rice, N. J., E. H. Walker, N. Y., A. M'Keehan, Pa., H. Hamill, N. Y., C. Stewart, O., G. G. Sill, N. Y., E. W. Conklin, N. Y., Elders, Middletown, Va., B. F. Spilman, Ill., N. W. Calhoun, Va., J. B. Morrow, O., A. B. Quay, Pa., J. S. Ball, Mo., Several members of the Synod of Illinois, J. L. Belville, O., T. Smith, N. J., J. G. Bergen, Ill., J. Myers, N. Y., R. Smith, Miss., W. S. Potts, Mo., A. Halsey, N. Y., H. Galpin, N. Y., J. Stoneroad, Va. 2, A. Kitchell, N. J., R. Clapp, N. Y., S. H. Cowder, Ia., W. A. Moseby, Ala., D. Hoyt, Tenn., S. D. Blythe, Ky., S. Upson, N. Y., H. K. Averill, N. Y., W. K. Stewart, Ill., O. Jennings, Tenn., J. A. Mitchell, S. C., L. B. Sullivan, N. Y., Joseph Hamilton, Tenn., W. Reed, O., L. R. Morrison, Tenn., T. Cratty, O., J. G. M'Kee, Pa., L. C. Rutter, Pa., W. Eagleton, Tenn., J. Bryson, Pa., J. Perkins, O., J. Spicer, N. Y., R. Sears, Mich. Ter., J. Campbell, N. Y., D. Boileau, Pa., R. Lambertson, Pa., Trustees, Cayuga creek, N. Y., J. Montgomery, Mo., J. Glenn, Pa., A. B. Gilliland, O., Committee of the Church, Cayuga Creek, N. Y., D. Monfort, Ia., D. Elliott, Pa., C. Aunspaugh, Va., O. H. St. John, N. Y., F. Hamlin, O., G. Hawley, N. Y., J. S. Weaver, O., R. B. Dobbins, O., J. Campbell, Pa.

NEW AUXILIARIES.

Shiloh, Indiana; Bloomington, Indiana; St. Marks, Alabama; New Providence, Alabama; First Church, Northern Liberties, Pittsburg, Penn.; Craggy Hope, Tenn.; Alexander's Creek, Tenn. Total 475.

Account of Cash received by the Board of Missions of the General Assembly of the Presbyterian Church from the 20th of Sept., to the 20th of Oct., 1831.

Aaronsburg, Pa. monthly concert collection, per John Foster,		10 00
Bloomington, Ind. aux. soc. per Rev. I. Reed,		2 00
Bellefonte, Pa. congregation, per Jas. Lent,		15 00
Brockport, Monroe co. N. Y. aux. soc. per Rev Jos. Myers,		24 00
Cape May, N. J Cold Spring cong. monthly concert coll'n. per Mr. Williamson,		11 35
Coshocton and Mill Creek, Ohio, col.'n at sacramental meeting per Rev. T. Barr,		5 00
Eaton, Preble co. Ohio, aux. soc. per Rev. Chs. Stewart,		8 25
do. do. do. from do.		12 00
Leacock, Pa. aux. soc. per Rev. Jos. Barr,		28 12
Newcombe, Ohio, collection per Rev. Chs. Stewart,		4 75
Oak Ridge Church, Ind. collection per Rev. I. Reed,		2 00
Octorora, Pa. aux. soc. per Rev. Jos. Barr,		1 00
Philadelphia, Robert Ralston, Esq. his subscription for 1831,		100 00
Alexander Henry, Esq. do. do.		100 00
John Stille, Esq. do. do.		100 00
Solomon Allen, Esq. for the Valley of Mississippi,		1000 00
donation from Wm. F. Geddes,		17 87
Pembroke, N. Y. donation from Rev. Lot B. Sullivan,		1 00
Philadelphus Church, N. C. collection per D. M'Neill,		7 50
Silver Spring Cong. monthly concert collection, per Mr. Williamson,		25 00
Three Springs, Huntingdon co. Pa. donation from Rev. Alex. M'Keehan,		20 00
West Mendon, N. Y. monthly concert collection, per G. G. Sill,		3 32
Missionary Reporter, from sundry subscribers,		21 00
		$1,519 16

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